"Unum Corpus sumus in Christo."

Evangelical Christendom

July-August, 1923.

The L.C.C. and Sunday Games

By a majority of fifty the London County Council on Tuesday, July 10th, confirmed its sanction for Sunday games in the parks and on public spaces under its control given on July 11th last year for an experimental year. This decision has been heralded by the newspaper Press as a great defeat for the opposition, which has largely centred in the United Council for Sunday Protection, under the auspices of the World's Evangelical Alliance. The Alliance has never undertaken a harder piece of work, from which it emerges with an honourable record, keen to continue the fight, and with forces behind it which, if it receives public support, are undeniably stronger than when it took the initiative and convened the great Queen's Hall meeting of protest in January of this year. Its purposes and views have been continuously misrepresented and travestied in a section of the Newspaper Press without a word of protest from the L.C.C. supporters of Sunday games, who have increased their majority aided by prominent dignitaries of the Church of England.

We propose to review the fight in some aspects bearing upon the present and the future. In doing so it is well to recall some facts. When the London County Council recorded its decision in July of last year, public opinion, so far as it was expressed by petitions and resolutions was overwhelmingly against the use of the parks for Sunday games. The official figures are on record. In spite of this a hurried vote was taken after the discussion had been closured, so that prominent representatives of working-class opinion were unable to speak. The official report of the Queen's Hall meeting of protest embodies this and other information, and copies of the report are still available from the office of the Evangelical Alliance. All the facts prove that the decision of the L.C.C. was taken apart from any adequate public demand or a mandate from the electors. Had the subject been before the electors such a decision might have been defensible. During the twelve months which constituted the experimental year for which this first sanction of the L.C.C. was given there have been changes in the Parks Committee of the Council. A new Chairman has been appointed, Lady Trustram Eve, who has not only avowed herself a partisan, but by interviews and articles contributed to the Press has sought to support one side of a question of great national importance. The representations to the L.C.C. on this fact have included an expression of regret that those in a position of executive responsibility should have failed to preserve impartiality on a controversial subject during an experimental year. This aspect of the subject as it affects the L.C.C. would not be so serious had the Parks Committee been willing to receive a deputation or deputations from the electors prior to their reconsideration of their sanction on July 10th last, but this opportunity to present evidence and a strong case against Sunday games was denied to the United Council for Sunday Protection and others through the decision of the Parks Committee not to receive deputations on the subject. This can only suggest to the unprejudiced observer an

unwillingness on the part of the L.C.C. to receive all possible light on the situation.

The evidence to be presented would have included reference to the following facts:

(*a*) That contrary to expectation the country as a whole has failed to follow the example of the L.C.C. The subject has been discussed in more than 36 Town and District Councils during the past twelve months. No less than 30 of these have voted against the introduction of Sunday games, and it is important to record in the list of rejections the names of cities and towns such as Birmingham, Brighton, Bristol, Hastings, Leeds, Leicester, Liverpool, Northampton and Swansea. The list of those places which have followed the lead of the L.C.C. is meagre, the one in-industrial area is Lambeth, and it is noteworthy that the large working-class district of Barking rescinded its decision in favour of Sunday games after a three years' trial. Since the L.C.C. gave its decision to continue Sunday games, an important test case, said to represent the whole of Scotland, has been decided, Bo'ness rejecting the proposal to introduce Sunday games, only 139 electors out of a total electorate of 4,505 coming forward to vote for the innovation, there being a majority of eight to one against.

(*b*) Apart from those who favour the liquor and other trade interests, there is no widespread demand for adding Sunday facilities to the already extensive facilities for recreation of all kinds during the six days of the week. As in 1922, so in 1923, the result has not been decreed by the electors but by the London Newspaper Press, the whole of which has supported Sunday games, strenuous efforts having been put forth through this medium to secure petitions in support of the experiment. A comparison of the figures as contained in the report of the Parks Committee shows that letters from 262 organisations and 1,176 individuals were received by the L.C.C. *against* Sunday games, and letters from only 125 organisations and 104 individuals in favour of them. The official figures from the same source, representing *petitions*, also invite comparison in the light of the handicaps which the opposition have had to face, those for numbering 908 signed by 19,773 persons, and those against 234 signed by 14,322. The petitions in favour of Sunday games represented a carefully-organised whip round London's playing fields, shops and offices, and it is noteworthy that the difference in petitions is only 474, while the difference in signatures only number a little over 5,000. The figures quoted are from *The Times*, and represent the period from July 11th, 1922, to June 29th, 1923, the date on which the Parks Committee decided upon its recommendation to the L.C.C. that Sunday games be continued and framed its report

(*c*) Those who seek to play on Sundays are largely those who play on weekdays, particularly on Saturdays. This evidence is established by the park-keepers, many of whom are against the innovation.

(*d*) the Sunday games licence makes more difficult the work of the Sunday Schools, Afternoon Bible Classes, and Brotherhood Meetings, which are indisputably moral assets of the national life, and it is undeniable that these religious organisations allied to the work of the Churches as a whole are taking their full share in providing facilities for weekday recreation, and in many cases the grounds on which they may be enjoyed.

When evidence of this kind has been offered and refused by the L.C.C. Parks Committee, its decision cannot be regarded as an unbiassed recommendation. Surely every impartial reader must approve the statement that in deciding as they have the L.C.C. have acted without a mandate from the electors of the City of London, and contrary to the traditions of a great public body.

The future calls for reflection, for wise counsel and judgment. The fight for Sunday must not lapse; it claims redoubled earnestness and vigour on the part of all who realise the individual and national importance of the maintenance of Sunday as a Day of Rest and perpetual obligation, the charter of freedom from toil for all workers, a witness in time and eternity to

the Lordship of Christ, who uttered the pregnant words "The Son of Man is Lord also of the Sabbath.

The situation is a clear call to the World's Evangelical Alliance to continue its efforts, and to all Christians who realise their responsibility for Sunday to pledge their moral and spiritual support in further steps which will have to be taken to fight for our heritage of Sunday rest, with all its God-given privileges of recreation and service in their highest setting.

H.M.G.

In Memoriam.

PREBENDARY H. W. WEBB-PEPLOE, M.A.

As these pages are being made up for press, news has reached us of the passing of our Clerical Hon. Secretary, Prebendary H. W. Webb-Peploe. We have revised the pages in order to express our keen sense of loss, which will be shared by all readers. We also express deep sympathy with Mrs. Webb-Peploe, and members of the family. We had learned of the increasing weakness of the beloved Prebendary, and now he is with Christ, Whom he placed first and foremost throughout his honoured ministry, which extended over sixty years. The Rev. Hanmer William Webb-Peploe was born on October 1st, 1837. He was educated at Marlborough and Cheltenham, and in 1856 went up to Pembroke College, Cambridge, where his career was marred by a serious accident, a heavy fall in the gymnasium. The result of this was enforced restriction of his studies, and he took his examination for his Degree, as for Orders, on his back. He was ordained in 1863, and appointed Vicar of St. Paul's, Onslow Square, in 1876. In 1880, forty-three years ago, he joined the Council of the Evangelical Alliance. After the death of Canon Fleming, Clerical Hon. Secretary of the Alliance from 1883 to 1908, Prebendary Webb-Peploe willingly accepted the invitation of the Council to fill the vacancy. In private life as on the public platform he not only stood for Alliance principles but everywhere freely recommended its interests and work. He was in a noble succession—Canon Battersby, Canon James Fleming, Prebendary Hanmer Webb-Peploe. The vacancy created by the death of the latter will not be easy to fill, and we ask the prayers of the Members that Divine guidance may be given to the Council in this, and other vital Alliance interests.

THE BISHOP OF CHELMSFORD.

The sudden death of the Bishop of Chelmsford, Dr. J. E. Watts-Ditchfield, has caused the deepest regret everywhere. He was an active Member of the World's Evangelical Alliance, and presided over one of the sessions of its recent United Evangelical Congress. The address he then gave on "The Menace to the Gospel—the Modernist Error," will appear in the volume "Christian Unity and the Gospel" to be published in September. He asked for his name to be added to those signing the invitation for the Universal Week of Prayer 1924, writing from his bed in the nursing home, having to undergo the operation for appendicitis. The operation was successful, but an overtired frame and a sensitive mind left him without the necessary sleep for physical recuperation and recovery, and he slowly sank, "Safe in the arms of Jesus," the Saviour he loved and served so faithfully.

Notes.

77th Annual Report.—We draw special attention to the 77th Annual Report of the Council, included in this issue of EVANGELICAL CHRISTENDOM. We believe all our readers will agree that the twelve months which ended on March 31st last was a crowded period, perhaps more fruitful and useful than any during the long history of the Alliance. The great cause for concern is the financial outlook. If our readers will fill in the form of contribution which accompanies this magazine it will indeed be encouraging. The present work and that of the autumn and winter will make heavy demands upon our resources, and the Council plead for the co-operation of all who receive this magazine.

The Universal Week of Prayer, 1924.—In response to request we draw attention to the fact that the Week of Prayer always commences on the first Sunday in each new year. The observance for 1924 will therefore be from Sunday, January 6th, to Saturday, January 12th inclusive. By common consent the invitation and topics for 1924 are deeply moving in their appeal to Christian Unity in its highest setting, Intercession. The programme will be published in full in our next issue. It has already been signed by leaders of the home Churches, Bible and Missionary Societies, and is now circulating for signature abroad.

Missionary Reunions.—The Missionary Reunions, nine of which have occupied the Session which closed on June 21st, have throughout been helpful to the cause of Missions. The South American Missionary Society was represented on June 21st by the Rev. Edward Barton, B.A., of Venezuela, the Chair being taken by Captain L. Gartside-Tippinge, C.B.E., R.N. South America is a Latin country, representing a degenerate Roman Catholicism, which was excluded from the purview of the World Missionary Conference in 1910. We have always maintained uniform protest against this fact, and the protest was never more reasonable or necessary than to-day, when in London we have witnessed an Anglo-Catholic Congress pledged to undo the work of the Reformation in England, and seeking to introduce the Roman Mass and other superstitions into our National Church.

The Missionary Reunions will be resumed in the autumn, and an interesting programme is under arrangement for the new Session.

Sunday Games: Some Reflections.—On an earlier page we have endeavoured to review the fight against the sanction of the London County Council to Sunday games in our Parks and open spaces. Since that article was written newspaper Press cuttings have been placing us in touch with opinions on the decision of the L.C.C. as reflected in various parts of the country. The strength of the opposition is universally admitted, and we note a reserved attitude in some Press organs, which substantiates our statement that the sanction of the L.C.C. is without the demand or mandate of the electors. An East London newspaper states "The decision of the L.C.C. to continue to sanction Sunday games in the parks finds divided opinions in East London, as elsewhere." That is the kind of statement, in a secular newspaper, which tends to show that the whole thing is but the carefully organised stunt of a few, aided by the partisanship evidenced within the L.C.C. and the newspaper Press. But the chief concern of the opposition has been and is the apathy and compromise of the Churches. The fight for Sunday has constituted a new challenge to Christianity, which is founded on principles and not on expediency. What is needed is to strengthen the Christian Unity which is prepared at all cost to stand by principles tested by the authority of the Holy Scriptures. Compromise with the world in order to buy off its contempt and enmity is a feature of organised religious life to-day. Compromise with false doctrines is equally popular, and He Who walks in the midst of the seven golden candlesticks saith "because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." (Rev. iii. 16).

The Deputation to Czechoslovakia.—Dr. R. C. Gillie and the General Secretary hope to leave London on September 4th on a brief visit to the Churches of Czechoslovakia. On another page we have asked that they may be followed with the prayers of many for safe journeying and spiritual power to meet all demands arising from their visit, the arrangements for which are being made by Dr. Josef Soucek of the Evangelical Church of the Czech Brethren.

Revival in Esthonia: Letter from Rev. Adam Podin.—We have received the following letter from Mr. Podin, our Agent for Esthonia and Russia. We take this opportunity to mention that the Council are in need of gifts for this work, upon which the seal of God is so manifestly resting:—

Kegel, Esthonia.
July 4th, 1923.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

When I look back on the past month, and consider the wondrous leading of our Lord, then

I have no words with which to thank Him for His great goodness and for using me in such a remarkable way.

At the beginning of the past month we had our Annual Conference, where about 100 Christians from all Esthonia had met, to consider how to work more and better for our Lord and Saviour in the future. This went on for four days and I can say nearly nights as well. During the daytime we had addresses on consecration, sanctification, and other subjects, and in the evenings we had in four Churches Gospel Services.

The Lord had sent to us a dear servant of God, Rev. S. W. Cummings, D.D., Professor of the Redland University, California, U.S.A. So I had to interpret for him and preach as well. The Lord saved souls every night and the believers were cheered up. When the Conference was over I took him with me in one of our nearest prisons, to show him some of my work. As he had love for the souls and a kind heart in him for poor degraded brethren according to the flesh, so we took with us some white bread, sugar, tea, and Christian literature. Besides this, a new Testament as a present to each of them, altogether 136 young prisoners. This was a day which again will be remembered for a long time after we left them. We tried to show them the way of salvation as God has put it down in His Word. Among the speakers was Dr. S. W. Cummings, who like a father spoke to his children. Then my dear wife spoke to them like a mother. Several showed their intentios and good wish to become Christians and promised to start a new life there and then. The governor of the prison allowed my wife to come as often as she liked to have meetings with them. Some of the prisoners were in an isolated house, called the hospital. We went there also to cheer them up. Leaving the prison we found our car surrounded by prisoners and guards, and a brass band playing some real touching music, and they kept on playing till we drove through the gate and passed out of their sight. But behind us we still heard them shouting: "Come soon again! Will you come again?"

The day following we went with Dr. Cummings to Hapsal, where an overcrowded Baptist Church awaited us. There we preached the full salvation. The Lord gave His blessing. As arrangements had been made beforehand in the prison for a service, so the next day again we entered that house of sorrow with the Gospel of Jesus Christ. This time I had with me not only Dr. Cummings, but some sixteen young men and women from the Baptist Church, and a fine choir of singers. We opened the meeting with a hymn and prayer, then we preached to them. Dr. S. W. Cummings spoke very plain, but with power, so that many of the hardened criminals decided for Christ. The choir rendered a splendid service. After the service several lifted up their hands, promising to start a new life, and openly confessed Christ. Then we opened our baskets, out of which each prisoner received a pound of white bread, nine lumps of sugar and tea, also a new Testament, presented by the World's Evangelical Alliance.

The day following we crossed the bay, as I had arranged a service in the school-room at Nos-Rooka (New Sweden). This is the place from which the Gospel light had gone out through all Esthonia. The people had left their work and filled the place to the uttermost, and were glad to see a man from California, the first American among them. The same night we returned home to go next morning to my dear lepers. Those 40 miles passed rapidly, and as two days before I had announced my coming to them, so we were received gloriously by the Doctor and the lepers. A gospel service was soon arranged in the open air. After the gospel service I celebrated the Lord's Supper with the believers, and after that a love feast took place of which we could not take part as we had to start for home the evening drew near. Next day we went to Reval and from there out in the country by rail, and foot, to lay the corner stone of a new Church building. The place was full to the uttermost, many could not find entrance. After the Service we all walked to the old place, an old peasant house, but God had used it wondrously last year, over 100 souls being added to the Church and baptised.

The same night we travelled to Dorpat to work for some days there. The secular paper had written an article on my visit to the prisons, so we had the next night a congregation of 1,000-3,000 people. After the Service twelve souls sought and found salvation. Now there were two more prisons to be visited. We arrived at the appointed time. At the prison where the greatest criminals were kept, I had again a choir of 16 singers with me that helped me greatly in my work. I had several meetings outside the two large ones in the cells where 12-30 criminals were lodged. The last cell was a small one, with eight inmates, all of them bad men, two of them having received the death-sentence and were awaiting their deserved doom. But even such were not too bad for the Lord. I ordered to open the door and asked my choir to sing a hymn. Then I entered the room, told them that I am not an official of our state, but an ambassador of the great God, who is King over life and death, with the documents to proclaim His pardon to every criminal, on the condition that as sinners they repent and accept the free gift of God. You should see how soon the hearts and faces were moved, and soon great drops of tears started to roll down their faces, and open confession in Jesus Christ as their Saviour followed. Again I experienced that there is no mightier power than the Gospel. When they confessed that faith in Jesus, I ordered the choir to sing a hymn, the last one on earth till they join the great chorus with other sinners saved by grace. I shaked hands with them assuring them that we will meet again in heaven.

Now I am at home, and will stay here some few days, and then again go where the Lord shall lead me.

Yours in Christ Jesus,

ADAM PODIN.

ANNUAL REPORT

From April 1st, 1922, to March 31st, 1923,

of the

WORLD'S EVANGELICAL ALLIANCE

(British Organisation)

Presented and adopted at the Annual Ordinary General Meeting of Members held at 19, Russell Square, W.C.1, on Thursday, April 19th, 1923.

For seventy-seven years the World's Evangelical Alliance has sought the consummation of Christian Unity on the basis of Truth and Love. As its name indicates, the Alliance believes that Evangelical Unity is fundamental to the effectual witness of the Church of Christ; that Evangelical Christianity is the fundamental need of the world. This viewpoint has not made the Alliance exclusive, or intolerant of the views of others, because while maintaining the Evangelical Faith it gladly co-operates with all who accept Jesus Christ as Saviour and Lord and invites them to join its world-wide Membership.

THE PATHWAY TO UNITY

This comprehensive fellowship which the Alliance constitutes brings it into close touch with movements in the direction of corporate Church Unity. So far as is consistent with Evangelical and Protestant principles, which the Alliance interprets, it encourages Christian Reunion with clearness and consistency. Its witness and work in this connection become more manifest and are valued by thinking persons as they realise that unless Church Unity is the outcome of Christian Unity it is undesirable. As long as Churches and Christians are one on fundamental beliefs they can be trusted to co-operate and unite. The past year has given evidence of a deeper yearning for closer co-operation. The mission of the World's Evangelical Alliance has been to seek to help Christian leaders and the movement towards Unity generally to realise that the essential Unity, for which Our Lord interceded, is spiritual and yet practical, individual and yet corporate, and that all satisfactory progress must encourage abundant spiritual life and power. The Alliance is no party to the sacrifice of Apostolic truth for the sake of organised Church Unity. The pathway to Unity must lead onward and upward to the City of God, to the temple not made with hands, rather than to any earthly structure of human organisation.

THE LAMBETH "APPEAL"

The Alliance has closely followed the development of Christian Unity in relation to the "Appeal to all Christian People" issued by the Bishops of the Anglican Church assembled at the Lambeth Conference in 1920. Resumed conference between the Archbishops and Bishops on the one side, and leaders of the Evangelical Free Churches on the other, have resulted in the issue of two further statements, including one embodying the findings of the Federal Council of the Evangelical Free Churches. The findings are satisfactory in many respects, but cautious, and raise further enquiries on some matters which are described as "practical difficulties," in some instances amounting to a *new potsherd*. They include emphasis on the desirable claim that discussion on Union should be increasingly accompanied by *acts* of Unity between the Established and Free Churches. The findings seem to place responsibility upon the Bishops for the next move, for evidence of spiritual adventure in keeping with the clear admissions and recommendations of their "Appeal" favourable to the intense desire for closer fellowship to include intercommunion and interchange. The feeling is friendly on the part of the Free Churches generally. The situation is not helped by the recent proposals of the National Assembly of the Church of England for Revision of the Prayer Book, and an extraordinary letter signed by some of the Anglican leaders to the Eastern Patriarch, claiming doctrinal agreement with the Eastern Churches, and limiting Union to the acceptance of the Scriptures, the Sacraments, the Nicene Creed, and the Ministry commissioned by Christ. The Church of Rome, as do Nonconformist Bodies, accepts these. The letter referred

to argues that the Church of England as the National Church ought to be wide enough to allow of its adherents holding any doctrine or teaching that is permissible in all its constituent parts. Therefore, room must be found for the Roman Church as well as for others. This ingenious ideal suggests that before further conferences of a useful nature take place the Bishops seem called upon to settle amongst themselves whether their Lambeth "Appeal" stands in its original spirit and interpretations, or whether conferences which have already taken place are rendered abortive through new influences on the ecclesiastical bench, raising impossible barriers to reunion, and tending to drive the Church of England in a Romeward direction.

ROMAN CATHOLICISM AND REUNION

As an Evangelical and Protestant organisation the Alliance has continued its warnings and activities against any kind of reunion with the forces of Roman Catholicism, or its close ally Anglo-Catholicism. The dangerous tendencies of the latter, seriously threatening disruption within the Church of England, and its continuance as an Apostolic, Protestant, and Reformed Church, should have the serious attention of all Evangelicals who value the early and later witness of our fathers to the simplicity of the Faith of the Gospel. In some directions there is an ominous Evangelical silence, and a consequent loss of historical sense and mental virility. The Alliance has lost no occasion to raise its voice against Evangelical apathy, and abuse of the excellent spirit which is abroad favourable to fellowship. It insists that if Christian Reunion is to come about it must be between the Churches of the Reformation. In this it has the official support of the Evangelical Free Churches, and of the large and growing body of Christians associated with its work throughout the world.

ROYAL VISIT TO THE VATICAN

The Council, by Resolution, forwarded to the proper quarter, recorded their deep regret at the arrangements made for the official visit of our King and Queen to the Pope during their visit to Italy in May. They realise that this must give offence to Protestants throughout the Empire, and create new fears of Roman Catholic intrigue prejudicial to our Protestant heritage.

MIXED MARRIAGES, THE DECREE "NE TEMERE"

The projected Royal visit to the Vatican draws attention to the vital principle of our civil freedom which is at stake through the operation in the British Empire of the infamous Decree "Ne Temere" of the Roman Church. The Alliance during the past year has been called upon to renew its protests against this menace to civil and religious liberty, and will not rest satisfied until the claims and decrees of the Roman Church to regulate the marriages of free men and women and to declare them null and void in the sight of God and the Church are not only made illegal but subject to penalties.

THE EVANGELICAL FAITH

The witness of the Alliance to Foundation Truths of Evangelical Christianity is of first importance at a time when many Christians are exercised in mind by attacks upon the authority and faithfulness of God's revelation to man in the Holy Scriptures. The progress of science has tended towards materialism in the Church, and it is to be feared that its conclusions have led some who are unwilling or too lazy to take the trouble to think out the vital issues at stake, to accept as facts what are only unproved speculations. It is deeply to be regretted that in nominally Evangelical pulpits men are to be found who by their public utterances compromise the authority of the Bible and the Deity and Atoning work of the Saviour.

Acceptance of this attitude towards vital beliefs is no part of the mission of the Evangelical Alliance. The Council are thankful to reaffirm in their Report the unwavering adherence by the Alliance to those doctrines and their true Evangelical interpretations which are embodied in its Basis and Form for Membership. This makes the Alliance unpopular in some quarters, but it should commend it the more earnestly to all who realise the great danger to Evangelical Christianity of the present-day departure from its glory, a faithful hold upon the Bible, and unclouded presentation of the Gospel of Christ.

SPIRITUAL REVIVAL

The great united meetings convened by the Alliance to focus interest upon Revival movements have borne fruit in many directions. Signs of spiritual awakening,

an evident work of God the Holy Spirit, are manifest at home and abroad. The Council emphasise the need of continued Prayer for on outpouring of the Holy Spirit in accordance with promise. This is the great need of the Church and the world. The efforts of the Alliance are being pressed in this direction, in co-operation with other movements, all alike realising the need of the Divine showers of refreshing and revival, the harbinger of the glorious re-appearing of the Saviour to establish His Kingdom on earth.

THE WEEK OF WITNESS

An important and fruitful part of the work of the Alliance during the past year was the arrangement and organisation of "The Week of Witness" devoted to Personal Evangelism. The Alliance is, and has always been, intensely Evangelistic in its aims and operations. The Council therefore arranged for Whit-week, June 4th to 10th, to be devoted to intensive effort directed to soul-winning. An influentially signed appeal, translated into foreign languages, was issued, together with carefully-prepared suggestions for personal co-operation. Eternity alone can reveal the full results of such an effort, but reports received at Headquarters, including many from foreign parts, evidenced that the "Week of Witness" was observed with enthusiasm, and accompanied by the seal of God's blessing.

A typical illustration of how the Week of Witness was utilised in foreign parts is evidenced by the following report from Mussoorie, India :—

> The Lambeth Conference enunciated great principles which should characterise the policy of the Christian Churches in regard to a greater measure of intercommunion. That such intercommunion as is possible should be practised no one conversant with Church problems will be prepared to deny, and this is especially so in India, where the Christian Churches are in a very real sense put on their mettle by their environment. The call of the Evangelical Alliance, therefore, to a united action during Whit-week was a step in the right direction and one that was calculated to further the cause of unity. In Mussoorie the response to the call has been a very real one, and the results far-reaching in their effects. The interchange of pulpits during each week night, when All Saints' Church, Mussoorie, and St. Paul's, Landour, pulpits were occupied by prominent Free Church Ministers, and the Union Church, M. E. Church and Kellogg Church by Ministers of the Church of England, has served to weld into one the Christian forces in Mussoorie, while the addresses given at these services have emphasised the way in which a greater unity in Christian service is possible and how Christians can, as in the case at Kikuyu in East Africa, stand shoulder to shoulder in a common cause. It was distinctly enunciated that unity and not uniformity was aimed at, and a United Prayer Meeting was held at the close of each service, in which many joined in intercession to Almighty God for a spiritual revival in the Churches. All through the week the services were largely attended, and the series was closed by a United Missionary Service at St. Paul's, Landour, when addresses were given by representatives of the Church Missionary Society, the Methodist Episcopal Church and the Presbyterian Church.

THE UNIVERSAL WEEK OF PRAYER

The arrangements for the annual observance of the Universal Week of Prayer received special attention during the summer months, with a view to extend, if possible, the influence of this branch of the work of the Alliance. The signatures attached to the letter of invitation were helpful to co-operation, and the topics for United Prayer found universal acceptance. Many organisations at home gave their influence to the Alliance, including the Bible and Missionary Societies and the National Council of the Evangelical Free Churches. The invitation for 1923 received the signatures of no less than twenty-five Bishops. The Y.M.C.A. and Y.W.C.A. and other organisations also co-operated with the Alliance in the Week of Prayer.

Splendid reports of local meetings were received from many parts of the country, including Wales, Scotland and Ireland. The Council were thankful to receive a letter from the Executive Officers of the Federal Council of the Churches of Christ in America, representing some twenty millions of Christians in all the Protestant Churches of America, emphasising the appropriateness of the programme for 1923, and stating that it had been adopted for use throughout the Churches comprised in their federation. The co-operation of the Bible and Missionary Societies has enabled copies of the programme to be distributed throughout the entire field of Missions, and it was translated into many languages and dialects. A letter from the Executive Officers of the National Christian Council of China requested that three thousand copies of the programme in English might be sent to Shanghai, for distribution to all the English-speaking congregations in China. This was additional to

the Chinese edition hitherto printed and circulated at the expense of the British Organisation of the Alliance by the China Continuation Committee, who last year circulated and printed one hundred thousand copies of the programme in Chinese. As successor to the China Continuation Committee the National Christian Council of China will in future act as agents for the Alliance, and will undertake the Chinese arrangements for the Week of Prayer, at the expense of the British Organisation. The arrangements in Japan were carried out on a similar scale through the Japan Book and Tract Society. Korea also had its special programme printed and circulated at the expense of the British Organisation of the Alliance through the Christian Literature Society of Korea. The Luganda programme was printed as usual in London. Europe from end to end was supplied with the programme in French, German, Spanish and Portuguese, Dutch, Danish, Swedish, Norwegian, Icelandic, Esthonian, Italian, Czecho-Slovakian, Bulgarian, Roumanian, Serbian, etc., only Russia having to be omitted owing to prevailing conditions. The programme in Italy was printed in "La Luce," the organ of the Waldensian Church Missions, both Italian and English-speaking congregations observing the Week of Prayer, sometimes by joint meetings. The Near East and Asia were thoroughly represented, also Africa and South America. Through the Bible House at Constantinople the programme was printed and circulated in Armenian, Greek and Turkish. The reports from foreign parts were exceptionally pleasing, as the following extracts evidence :—

From Kuyuan, Kansu, China.

It is with thanksgiving to our Lord and Master that I can send you these few lines about the Meetings which we held here from January 7th to January 13th inclusive. We have been here just about a year, and we praise God for the wonderful and powerful way He has been working here in the salvation of precious souls. Every evening that week we had meetings, and the attendance was great. Many outsiders got to know that we are not so narrow-minded as to only look after our own individual interest, but that our prayers to the Living God were for all the world—saint and sinner. So I can only praise God for these meetings, the first of this kind which have ever been held here in Kuyuan. Our Mission is associated with the China Inland Mission, and we believe in the same Fundamentals as they. No doubt you have been praying for us at the very same time, and I herewith wish to thank you for your interest in us. May we all be true and loyal to Him Who has called us to this holy work. May the Lord continue to bless each one of you at home.

From Bishop Howells, of Nigeria.

Enclosed please find Draft No. 91 for the sum of nine pounds two shillings and sixpence (£9 2s. 6d.) towards the funds of the Evangelical Alliance, from which should be deducted £1 8s. 1d. in settlement of literature supplied on 30th October, 1922, leaving a balance of £7 14s. 5d. as donation to the fund.

I happened to spend Christmas and New Year at Calabar, as the pastor is away on furlough. I succeeded in getting the United Free Church of Scotland (for the first time) and the Wesleyan Church there to unite with us in observing the Week of Prayer; and I am thankful to say they agreed, and so arrangements were made, as you will gather from notice enclosed. It was a week not to be forgotten in Calabar, as to very many it was a novel sight. It was arranged that retiring collections be taken at each meeting, which resulted in the handsome sum of £6 11s. 6d., after deducting expenses for local printing.

From Chunwe, Fort Rosebery, N. Rhodesia.

I received with many thanks from you copies of the programme for the Universal Week of Prayer, and made every effort to bring all the Christians together in our district. We have observed the Week of Prayer for some years at Luanza, Congo Belge, through your kindness in forwarding us the programme each year; but we have not had such good results and apparent blessing as at this time, for which we return our most sincere thanks to God and to your bold leadership. The deacons of the native Church here were touched when assisting me to translate the subjects for Prayer on the programme at their appropriateness to us all here, with the result all took part most readily and intelligently. *It is a Week to be remembered!* We have to thank you most sincerely, too, for the programme sent us of the "Week of Personal Evangelism" which we observed last June, and which has led to such great success during the Week of Prayer this year.

From Brummana, Beyrout, Syria.

We, as a small group of different nationalities of different creeds, met together in our Memorial Hall on the slope of Lebanon, to unite with you and others for thanksgiving and praise. We were thankful to be able to come back since the Armistice, to this organised Week of Prayer. Our meetings of last week held in the evening were very helpful, uniting us one to another and to the whole of the Church of God, in our confession, thanksgiving and praise. We were a small community (40 were present at each of three of our Week of Prayer meetings), but we felt every meeting to be a real spiritual Communion at a Holy Table with the Father at its head. The meeting included men and women from England, Wales, Scotland, Syria and Armenia. English, Arabic and Armenian were heard in almost every meeting, and we felt that this Week of Prayer has done us all good, and we would like to be privileged to carry it on (D.V.) next year.

From Leh-Ladakh, Kashmir, N. India.

We, in Leh-Ladakh, observed the time specially

set apart for the Universal Week of Prayer. The meetings were consistently well attended, and we hope that our people derived much benefit thereby. The topics for prayer were admirably chosen, and embraced an outlook which was far-reaching and comprehensive. It is just this breadth of outlook which renders it peculiarly difficult for us to pass on to our native brethren all that the subjects for prayer are intended to convey. Our people, living as they do in the Himalayas, in comparative isolation from the rest of the world, cannot be expected to share these topics for prayer. Hence, we were obliged to translate the substance rather than the literal interpretation of them (topics for prayer) to suit our congregation.

On Wednesday, January 10th, special emphasis was laid upon the work of the League of Nations, and prayers were offered for the future success under God in the adjusting of international relationships. We believe that nothing but good can come of the Universal Week of Prayer, and we pray that it may be the means of uniting all races of whatever colour in one great bond of fellowship, prayer and service."

From Athens.

I am very sorry to have delayed until now to send in the proceeds of our collection on behalf of the Evangelical Alliance and also to tell you something about our meetings. The week of Prayer proved to be a source of blessing to all of us, especially to those of our brethren who have been eradicated from their homes in Asia Minor and other parts. In spite of this great catastrophe we felt the presence of God's Spirit in our midst; there only we find our comfort and in the assurance of the united Prayer by all God's children all over the world. We had not only the brethren from Asia Minor amongst us, but also their Ministers. Dr. Moschou, of Smyrna, has been taken up from the first by our Synod for the pulpits of Athens and Piræus alternately with me. Other Ministers who came since are to be employed in the different stations of the Church. Our contribution (819.75 drachma) and that of Jannina (Epirus) amounted altogether to 904.75 drachma and is equal in English money to £2 7 0. owing to the falling of our drachma. This amount we sent through the National Bank of Greece on the London Joint City Bank to you. Wishing you and the Alliance every blessing from the above during this year.

From St. Thomas, Virgin Islands.

The annual Week of Prayer was observed as usual in St. Thomas, Virgin Islands, of the U.S.A. and I am glad to report very favourably on the results of this year. More than 220 people attended the five nights of service, and a fine spirit of fellowship and good feeling prevailed among the various Churches represented. Mid-day meetings for prayer were held and these served to remind people of the evening session and also to give a more powerful impulse to the week's services.

Similar reports were received from many other parts, the above being indicative of the general and wide-spread blessing realised.

IRELAND

The sympathies of the Council have been expressed to the Committee and Members of the Irish Branch, and through them with all Protestants in Ireland in their anxieties and sufferings at this time of trial. No Evangelicals can remain cold or indifferent to the sorrows of their brethren in Ireland, particularly in the South and West, where conditions prevail for which they are in no sense responsible, which have forced thousands of Irish Protestants to leave their homes and to seek refuge in Northern Ireland and in Great Britain.

Without entering upon discussion of the thorny political questions related to Irish contemporary life, the Council continue to ask all who value Evangelical Unity and Truth to plead with God to preserve and succour Evangelicals in Ireland and to protect their faith in these days of trial and uncertainty. A gracious spiritual Revival seems to be in progress in Northern Ireland, where the Protestant Churches display their unity in a striking manner. It is the wish of the Council, if and when the appeal comes, to take any action possible which could render further help to those who are called upon to bear a burden that few can realise. Interesting reports of the observance of the Week of Prayer have been received from parts of the South and West of Ireland, in addition to the Northern Counties, and the prayers of Christians in Great Britain have been joined to those of fellow-Christians there. God can and will hear these prayers, and answer them in His own time and way.

CHRISTIAN UNITY AND INTERNATIONAL PEACE

Acting upon the helpful influence of prevous arrangements made by the Council for a special call to Prayer and manifested Christian Unity on Whit-Sunday, that day (May 20) has again been marked by the issue of a call to united Prayer directed to "Christian Unity and International Peace." It has seemed to the Council that the present situation in Europe calls for concerted Christian action. Nothing but the rebirth of a new spirit, a Christian spirit, of justice, fulfilment of obligation, and reconciliation can reconstruct and restore the present shattered hopes of international peace and well-ordered international co-operation. It is hoped the

united appeal of this Whit-Sunday Call to Prayer will add something to spirtual forces seeking to apply Christian principles to national as well as personal conduct.

RELIGIOUS LIBERTY

The past year has provided opportunities to fulfil the obligations of the Alliance in the branch of its work representing the maintenance of Religious Liberty. Appeals from various foreign countries have reached the Council and have received careful attention. Such appeals necessitate correspondence and negotiations of a confidential nature with Governments, including the British Foreign Office, and on this account details cannot find publicity in the Annual Report. Wherever Christians are oppressed unjustly and on account of their desire to worship God in accordance with conscience in countries where Roman Catholicism is the State religion, it is the desire and privilege of the World's Evangelical Alliance to render its help. This always combines impartial investigation of details with wise action, and when necessary the funds of the Alliance are at disposal for legal or other expenses.

SUNDAY GAMES IN THE PARKS

The deplorable decision of the London County Council on July 11th, 1922, to sanction Sunday Games in the Parks and open spaces under their control, led the Council to pass the following Resolution :—

> THIS Council, having learned that the London County Council decided at its meeting on July 11th to open Metropolitan Parks and public spaces under its control for Sunday games, (a) hereby expresses its deep regret that in a matter touching the interests of religion and the people as a whole, no previous steps were taken to obtain the clear judgment of the electorate; and that the debate was prematurely closured before leading representatives of Labour and other interests had opportunity to reply to arguments favouring the proposal; and (b) believing that the majority vote was largely influenced by the Press, hereby determines to forward this protest to the Chairman of the London County Council, also to convene at the earliest possible date a united Conference to consider what action can be taken to help to restore reverence for the Lord's Day, which is in the highest interests of our Nation and Empire.

The issues from this and a subsequent Conference resulted in the United Council for Sunday Protection being formed under the auspices of the Alliance, combining representatives of the Churches, and the various organisations interested in Sunday Defence, including the Early Closing Association. The first action of the Council was to call a united meeting of Protest against the decision of the London County Council, the meeting taking place at the Queen's Hall, W., on Tuesday, January 23rd, at 7 p.m. The Queen's Hall could have been filled three times over, an Overflow Meeting being arranged in the adjacent Church of All Souls', Langham Place. The chair was taken by Sir Thomas W. H. Inskip, C.B.E., K.C., M.P., and the following Resolution was unanimously adopted at both meetings :

> RESOLVED that this Meeting, including representatives of religious, industrial, and political life, records its emphatic protest against the decision of the London County Council to sanction the use of the Parks and other public spaces under their control for the playing of games on Sundays, and appeals to them to withdraw their sanction at the close of the experimental year. This Meeting also urges all citizens to unite in the defence of Sunday as the day of rest and worship so that its privileges may be enjoyed by the largest number of the workers of our land. This Meeting pledges itself to resist all movements which provide any incentive to Sunday labour and trading, or any menace to the peace and freedom of the Day which is a bulwark to the Nation, an encouragement to family life, and a sacred trust given by God to man.

Under the auspices of the Council a vigorous campaign is in progress to follow up the Resolution, the expenses throughout being borne by the World's Evangelical Alliance.

The Council cannot too earnestly press upon the Members of the Alliance and Christians generally the urgency of this campaign and the need for individual co-operation. The subject will come before the London County Council for review next June when it is hoped their sanction to Sunday Games in the Parks may be withdrawn. If the vote maintains their sanction, the campaign must proceed until the next triennial elections to the L.C.C. (in 1925), with a view as far as possible, to ensure that only candidates pledged to vote against Sunday Games in the Parks, and any interference with the rest and quiet of the Lord's Day shall be returned. The issue is between Sunday protection and the transformation of the Day of Rest into a Bank-Holiday—the Continental Sunday. A full Report of the Queen's Hall Meeting of Protest has been published and has been forwarded with a special letter to every Member of the London County Council, and many others upon whom responsibility rests in this matter of vital Christian as well as National interest.

PROLETARIAN SUNDAY SCHOOLS

Akin to the secular influence which has introduced Sunday Games in the Parks is the dangerous revolutionary movement to establish Sunday Schools, framed on the Christian model, to teach the young Communistic and Bolshevist principles, which, of course, are atheistic and often blasphemous. The subject has occupied more than one meeting convened by the Alliance, and the Council draw attention to it in their Report in the hope that public opinion may be able to assert itself both nationally and locally to combat the evil. The situation calls also for more earnest endeavour by parental example in sanctified home-life, and by early Bible teaching in the home and Sunday-school, to bring up the young life of the Nation in the faith and fear of God and reverence for His commandments.

HOME MISSIONARY INTERESTS

The growing sense of the need for more co-operative fellowship in the Home Base of Missions has occupied the attention of the Council, and found an outlet for practical expression in the monthly Missionary Reunions held in the Alliance House. These have been uniformly well attended, including Missionaries on furlough, who are glad to take this opportunity to meet the representatives and workers of other Churches and Societies than their own. The meetings are held on the third Thursday in each month from September to June. The present session is devoted to a tour around the world with the Missionary Societies, each Society providing its own representative and speaker in turn. The alliance maintains close co-operation with all the Bible and Missionary Societies. and only desires in every possible way to further their work and the cause of Missions generally. The Council acknowledge with grateful thanks the cordial co-operation of Committees and Secretaries of the Bible and Missionary Societies in the work of the Alliance, evidence of the confidence and esteem with which its interests are regarded.

FOREIGN DEPUTATIONS

The desire of the Council to resume and extend international relations led to the planning and fulfilment during the past year of deputations to Italy, Sweden and Czecho-Slovakia.

ITALY

The deputation to Italy, during April, consisted of Sir Andrew Wingate, K.C.I.E., the Rev. Dr. R. C. Gillie (Hon. Secretary), and the General Secretary. Gatherings of some importance were convened to meet the deputation in Florence, Genoa, Rome and Naples. The primary intention was to meet the leaders and people of the Italian Churches, but several meetings for the English residents and visitors were also held. It was good to find that the ties between British and Italian Protestantism still remain strong. It is recognised that the Roman Church is by its nature an international institution, and that the Evangelical Churches of different lands, whose very existence is a protest against its errors, will be heavily handicapped unless they are able to achieve unity of purpose and outlook.

The deputation was warmly received by the representatives of the different Italian Evangelical Churches. It is sometimes forgotten how many there are. In addition to the wide-spread Waldensians, there are English and American Baptists, who are soon to unite their forces and administration, the Wesleyan Methodists, the Methodist Episcopalians and a considerable number of Brethren communities, especially in the North. One of the objects of the visit was to promote good feeling between these Churches. In Florence, the meeting was arranged in a Methodist Episcopal church. The chairman was the gifted Professor Luzzi, and the interpreter a remarkable young Baptist minister, once a Franciscan monk, who translated with great flexibility and spirit. In Rome, the public meeting was held in the handsome Waldensian church on the Piazza Cavour, and the chair was taken by the Rev. Kemme Landells, whose work for the Baptists has been so continuous and enlightened, Rev. B. Leger, the President of the Waldensian Church, and many other Evangelicals from all parts of Italy being present.

The Rev. T. Johnstone Irving, of the Presbyterian Church in Naples, gave his considered opinion after more than thirty years of work in Italy, that the country can be fully won for the purer faith in Jesus Christ only by an Evangelical movement from within the Roman Church, signs of which are an evident and hopeful feature of Evangelical work in Italy.

The deputation was well received also by the British communities. In Naples an interesting gathering was addressed at the Anglican Church under the chairmanship of

the Chaplain, the Rev. J. H. Sharp, who is a descendant of Archbishop Sharp, of Covenanting days. In Florence, Dr. Gillie preached on behalf of the Alliance, in the Presbyterian Church, which has been made a beautiful place and a centre of influence under the gifted ministry of the Rev. J. M. Blake.

In Genoa, the General Secretary addressed several meetings, and also preached on Sunday morning in the Presbyterian Church.

The deputation evidenced that the World's Evangelical Alliance has a work to do, not only in Italy, but for all Europe, for all the world. Its function is to unite in love the Evangelical Christians of each country: first, to one another; then to unite the Evangelical Christians of one country with those of all other countries. This is the unity of the Church of Christ. As it dawns, the Kingdom of Christ is at hand.

SWEDEN

In response to invitation from H. H. Prince Oscar Bernadotte, President of the Scandinavian Branches of the Alliance, the Council of the British Organisation were represented at an All-Scandinavian Conference of the World's Evangelical Alliance, held in Stockholm during the month of May, by the Rev. J. Chalmers Lyon. At the opening meeting the Prince, in welcoming the delegates from Norway, Sweden and Denmark, referred especially to the presence of the British delegate, and also Pastor Flemming from Germany. It was the first time since 1914 that representatives of the two nations had met together on a common platform in Stockholm, and the fact, Mr. Chalmers Lyon reported, seemed to give great satisfaction to the audience.

CZECHOSLOVAKIA

The General Secretary visited Czechoslovakia in the month of June, being cordially received in Prague and elsewhere. Mr. Gooch addressed numerous meetings during his brief stay, and, as a result of his report, the Council have planned a further deputation, which it is hoped to arrange next September. They have also opened a "Help Czechoslovakia Fund," starting the same with a grant from the Thanksgiving Fund. The spiritual conditions of Czechoslovakia call for the help of the Alliance, and the Evangelical Churches of the West, in any and every way it can be given.

PROJECTED DEPUTATIONS

In addition to the deputation to Czechoslovakia planned for September next, the Council have accepted a cordial invitation to send a deputation to Spain and Portugal. They have also arranged for the General Secretary to re-visit Malta as soon as home responsibilities will allow Mr. Gooch to undertake it.

THE MALTA MISSION

Quiet but successful work has been continued in Malta, the Agents of the Alliance reporting progress both in Scripture distribution and the work of Evangelisation. Their monthly reports to the Council are full of interest, and both Signor Falzon and Signor Maggi deserve all the sympathy and help which can be given to them. There is no complete Bible in the Maltese language, but Signor Falzon is engaged in translating the Psalms into Maltese. When he has completed this work he will translate the Gospel according to St. Luke. Wherever the Bible is read with simple faith, God is sure to bless its study, and Malta has too long been ignorant of the message contained in its sacred pages. Signor Falzon has been given the opportunity of supplying the people with the Bible in Maltese, and the Council are thankful he has felt called to undertake the privilege.

MALTA MARRIAGES

The question of the marriage of Maltese Protestants has become a practical problem sooner than was expected. When a Constitution was granted to Malta the attention of the Colonial Office was drawn by the Alliance to the need of Civil Marriage being instituted on the island. With the customary unwillingness of British statesmen to legislate in advance, nothing was done, and now two Maltese who have separated from the Church of Rome and are attached to the Gospel wish to be married. The Colonial Office can give no advice on the matter, and suggests that application should be made to a local expert. It is not easy to see how the difficulty will be resolved, but it is strange indeed if under the British flag two young people cannot be married unless they leave their native island, or accept a form of religious teaching to which their consciences are opposed. The Council watch with much interest the development of this question, for it raises a matter of fundamental importance concerning the rights of subjects of the Crown.

RELIEF TO SUFFERING CHRISTIANS

The Council have gladly responded to appeals from various countries for grants to aid suffering Evangelicals. They include appeals from Russia, Roumania, and parts of the Near East where the Evangelicals have been driven from their homes, losing all their possessions and becoming refugees in neighbouring countries. This practical help "in token of Christian sympathy" is warmly appreciated. Details of such services by the Alliance cannot be tabulated or otherwise reported on, being of a delicate and personal nature. The situation in Russia remains obscure, and still isolates some from whom communications are received, but who must remain anonymous on account of the baneful influence of government which is not a Government, but a scourge to civilisation. Knowledge of the prayers and practical sympathy of British Christians is a source of comfort and courage to suffering Evangelicals in distracted Russia.

ESTHONIA: REV. ADAM PODIN'S WORK

Reports of extraordinary interest have been received by the Council from the Agent of the Alliance in Esthonia and Russia, Rev. Adam Podin. His letters, some of which have appeared in *Evangelical Christendom*, provide evidence of a spiritual movement in Esthonia which is after the Apostolic pattern, for buildings hitherto closed to Evangelical witness are daily filled to overflowing with eager listeners to the preaching of the Gospel, while many are confessing Christ as their Saviour and Lord.

Mr. Podin's accounts of his work of prison visitation, now resumed, are most touching also, as are his reports of work among lepers in Esthonia, concerning whom Mr. Podin writes "the lepers write to me often, calling me 'father,' as I am the only one who cares for their spiritual and bodily welfare."

The Council are thankful for the long-continued responsibility of the Alliance for Mr. Podin's Christ-like work in Esthonia. They commend him and Mrs. Podin, and all associated workers to the prayers and practical sympathy of the Members, and Christians everywhere.

SPAIN AND PORTUGAL

The Spanish Evangelical Alliance have issued a booklet describing the work of their Alliance during the past three and a-half years. It has fought successfully for the defence of Evangelicals against the attempts made to limit their liberty of conscience and has intervened with great success in cases of persecution. It has conducted campaigns by means of public meetings in support of religious liberty. It has overcome the opposition of ecclesiastics to civil marriage, and has acted as a centre for bringing together for united work the Churches that labour in the Peninsula. In a short space of time it has won for itself the confidence of all Christian leaders, and in addition has for the first time been able to present Evangelical work in Spain as a united force to the notice of the Government. It has made collections for the starving Russians to whom £400 was sent, and for the Evangelical Spanish soldiers serving in the ranks who received on last Christmas Day a gift showing the goodwill of their brethren for them during the hardships of the Morocco campaign. No one after reading this report can doubt the vigour and earnestness of the Spanish Branch.

A new Branch of the Alliance has been constituted in Portugal, with a representative Committee of all Evangelicals. The Council have made grants in these and other European countries to aid the unification of Evangelical interests in keeping with the aims and objects of the Evangelical Alliance.

KOREA

Correspondence has been continued with the Government-General of Korea, where there can be no doubt official efforts are in progress to govern the country on lines that will grant the Koreans religious liberty and preserve justice. The publicity given to official oppression of Korean Churches and Christians, and the advent of a new Governor-General has wrought a great change which there is reason to believe will be permanent. A recent communication received by the Council from the Government-General not only replies fully to enquiries they raised, but gives assurance that except for political offences no Christians in Korea need distrust the goodwill or intentions of the Government in regard to religious liberty.

ARMENIA

The Council have received and forwarded sympathetic replies to appeals received by

them relative to the sorrows and sufferings of the Armenian Christians. Their influence is on the side of all organisations existing to send relief to the widows and orphans of those who have been so cruelly and ruthlessly massacred through Turkish hatred and misrule.

They concur in the view that the time has arrived when the influence of the League of Nations, backed by the resolute action of the British or other governments, should be exerted to allow the Armenians to return to their own territory, which should be made a safe dwelling place for them without delay, as provided by the Treaty of Sèvres. Relief Funds, after all, are only temporary measures. If a safe country is provided for Armenia they will congregate there from all the danger-zones, and from abroad. At present there is no spot in European or Asiatic Turkey where they are safe. The Turkish Armenian provinces have been theirs from time immemorial and the land is sacred to them, having been soaked again and again with the blood of their ancestors who were cruelly massacred by the Turks.

PUBLICATIONS

The publications of the Alliance, including its magazine "Evangelical Christendom" continue to further its mission, and letters of appreciation are constantly being received, perhaps even more from distant parts than nearer home. The clear ring of the witness of the Alliance to its Evangelical principles is appreciated throughout the world. A recent letter from Northern India enclosing a gift of £20 is evidence of the appreciation recorded.

FINANCE

The receipts and payments for the year show that the ordinary subscriptions, donations and thank offerings amounted to £2,645. Legacies amounted to £1,675, a welcome addition to income, largely from the share of the Alliance in the residuary estate of the late Miss Bell, of Tooting. Adding dividends, and receipts from publications, the total income for the year has been £4,280, which has been insufficient to meet the expenditure, necessitating transfers amounting to £750 from the Emergency and Thanksgiving Fund. This Fund now represents £250 only, and it will be evident that, unless the income of the Alliance can be increased, commencing with the ensuing year, the Council will be under greater responsibility than during any previous year, for the practical work of the Alliance continues to extend, and demands corresponding expenditure, including grants and the salaries of Agents fulfilling important Missionary work in parts where none of the Missionary Societies have operations. The Council appeal to their friends everywhere to help to make up the severe loss of income through the death of valued Members and Subscribers, who supported the Alliance because they highly esteemed its witness and work as a central organisation representing Christian Unity and Co-operation.

IN REMEMBRANCE

The Council again deeply regret to chronicle the loss through death of numerous Members and Subscribers: all were warm friends and supporters of the work of the Alliance. Among them is a notable and outstanding name, that of the Rt. Hon. Baron Arthur Fitzgerald Kinnaird, K.T. of Rossie Priory, Perthshire. Others called home include Sir Robert Anderson, Bart. (Belfast); Canon E. Brewer (Malvern); Mr. George Cadbury (Birmingham); Mr. W. S. Cowell (Ipswich); Sir William Crawford (Belfast); Col. Frobisher; Sir Thomas Glen-Coats, Bart. C.B. (Paisley); Sir Alfred Pearce Gould, K.C.V.O.; Mrs. Reader Harris; Mr. Joseph Howard; Mr. G. J. McCaul (Chislehurst); Mr. Alexander Miller (Haslemere); Mr. W. S. Oncken (Southport); Mr. Gerald Van de Linde (Reigate); Miss A. A. Smith (Tunbridge Wells) and Mr. C. Boardman (Stratford). There are others perhaps less prominent in public life, but no less intense in their devotion to the Saviour and the cause of Christian Unity which the Alliance represents. Their loving attachment to the Alliance will be held in fragrant remembrance, and their works follow them. "God buries His workmen, but carries on His work." The Alliance must look to God to inspire in the hearts of others such practical interest in Christian Unity and the Evangelical Alliance as may fulfil the needs of a depleted Membership roll and consequent loss of income. The Council go forward to the work of a new year relying upon the promise "God shall supply all your need according to His riches in glory by Christ Jesus."

The World's Evangelical Alliance (British Organisation)

Incorporated 1912.

Balance Sheet, 31st March, 1923.

LIABILITIES	£ s. d.	£ s. d.
New Alliance House Fund—		
Balance 1st April, 1922	7,952 0 0	
Less: Excess Expenditure over Income	11 4 9	
		7,941 15 9
General Purposes Fund—		
Balance 1st April, 1922	3,510 19 7	
Add: Excess Income over Expenditure	1,099 14 5	
		4,609 14 0
R. C. HART-DYKE, *Hon. Treasurer.*		
R. C. GILLIE, *Hon. Secretary.*		
		£12,551 9 9

ASSETS	£ s. d.	£ s. d.
New Alliance House Account—		
Purchase of Lease and amount paid on account of equipment and furnishing, 19 Russell Square	5,979 7 0	
Investments at Cost—		
£1,000 Merchants Trust, Ltd., 4½ Debenture Stock	1,016 12 4	
£1,500 Trust and Agency Co. of Australasia, Ltd., 4½ Debenture Stock	1,500 0 0	
		7,995 0 4
Cash at Bank		22 15 5
General Purposes Account—		
Investments at Cost—		
£500 Merchant Trust, Ltd., 4½ Debenture Stock	500 0 0	
£263 3s. 6d. Bank of England Stock	270 3 0	
£1,974 0s. 6d. War Stock 1929-1947	1,861 10 6	
£100 National War Bonds 1922 ...	100 0 0	
129 National Savings Certificates ...	99 13 4	
		2,831 10 0
Cash on Deposit	100 0 0	
Cash at Bank	665 4 0	
		765 4 0
*The prices quoted in the Official Stock Exchange List of March 31st, 1923, are considerably lower than the cost of these Investments.		£12,551 9 9

AUDITORS' REPORT.

In accordance with the provisions of Section 113 (Sub-Section 2) of the Companies (Consolidation) Act, 1908, we report to the Members of the World's Evangelical Alliance (British Organisation) (Incorporated 1912), that we have audited the above Balance Sheet dated 31st March, 1923, and have obtained all the information and explanations we have required with reference thereto. In our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Society's affairs, according to the best of our information and the explanations given us, and as shown by the Books of the Society.

19/21, Queen Victoria Street, London, E.C. 4.
17th April, 1923.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

Receipts and Payments A/c for the Year ending 31st March, 1923.

RECEIPTS	£ s. d.	£ s. d.
To Balance in Hand of Treasurer, 1st April, 1922		202 3 1
„ Subscriptions, Donations and Thank-offerings	3,643 16 5	
„ Dividends (including Income Tax recovered)	98 13 1	
„ Publications (including "Evangelical Christendom")	127 7 4	
„ Legacies	1,375 0 0	
		4,243 17 2
„ Transfer from Emergency and Thanksgiving Fund		750 0 0
		5,195 19 3
Emergency and Thanksgiving Fund—		
To Balance in hand of Treasurer, 1st April, 1922	943 18 0	
„ Donations and Interest on Deposit Account	56 13 9	
		1,000 11 9
R. C. HART-DYKE, *Hon. Treasurer.*		
R. C. GILLIE, *Hon. Secretary.*		
		£6,187 11 0

PAYMENTS	£ s. d.	£ s. d.
By Honoraria to Society's Agents, including special grants in Russia, Czecho-Slovakia, and other countries	622 7 6	
„ Universal Week of Prayer, including grants to Foreign Branches	250 14 4	
„ Salaries, Wages and Gratuities	877 11 11	
„ Travelling and Deputation Expenses ...	196 1 0	
„ Stationery, Printing and Publicity ...	136 15 7	
„ Postage and Sundry Expenses	106 5 3	
„ The "Week of Witness," Annual and other Meetings	210 13 3	
„ Sunday Games Protest, expenses to date	202 14 0	
„ Publications (including "Evangelical Christendom")	473 9 10	
„ New Alliance House, contribution in respect of Ground Rent, Rates, Taxes, Caretaker, etc.	120 0 0	
„ Auditors' Charges	26 5 0	
„ Purchase of £1,447 14s. 8d. 5% War Stock 1929-1947	1,461 10 6	
		4,929 7 0
„ Balance— Cash at Bank and in Hand		267 12 3
		5,195 19 3
Emergency and Thanksgiving Fund—		
By Transfer to General Funds	750 0 0	
„ Cash at Bank	250 11 9	
		1,000 11 9
		£6,187 11 0

We have compared the above Account with the Books and Vouchers relating thereto, and certify it to be correct. We have satisfied ourselves that on 31st March, 1923, the Society was possessed of the following Investments:—£500 Merchants Trust, Limited, 4½ Debenture Stock, £263 3 6 Bank of England Stock, £1974 0 6 War Stock 1929/47, £100 National War Bonds, and 129 National Savings Certificates.

19/21, Queen Victoria Street, London, E.C. 4.
17th April, 1923.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

The New Alliance House Account.

Receipts and Payments A/c for the Year ending 31st March, 1923.

RECEIPTS	£ s. d.	£ s. d.
To Balance in hand of Treasurer, 1st April, 1922		64 0 2
„ Dividends (including Income Tax recovered)	179 4 0	
„ Transfer from General Funds in respect of Ground Rent, Rates, Taxes, Caretaker, etc.	150 0 0	
„ Rents received for portion of premises sub-let	574 10 8	
		903 14 8
R. C. HART-DYKE, *Hon. Treasurer.*		
R. C. GILLIE, *Hon. Secretary.*		£967 14 8

PAYMENTS	£ s. d.	£ s. d.
By Ground Rent, Rates, Insurance, Electric Light, Wages and Sundry Expenses	648 7 7	
„ Special Repairs	266 11 8	
		914 19 3
„ Balance—Cash at Bank		52 15 5
		£967 14 8

We have compared the above Account with the Books and Vouchers relating thereto, and certify it to be correct. We have satisfied ourselves that on 31st March, 1923, the Society was possessed of the following Investments (which are specially earmarked to this account):—£1,500 Trust and Agency Company of Australasia, Limited, 4½ Debenture Stock, and £1,000 Merchants Trust, Limited, 4½ Debenture Stock.

19/21, Queen Victoria Street, London, E.C. 4.
17th April, 1923.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

The Kenosis.

By D. M. Panton, B.A.

Bolder and bolder grow the voices, inside the Church of God, which say that Our Lord so emptied Himself as to be open to ignorances and blunders and failed prophecies. Now the very Scripture on which they seek to find foothold, a marvellous panorama of Christ, is the solitary Scripture which unveils the birth of the Incarnation in the mind of Our Lord. Paul first shows the Lord in the Eternal Ages, clothed in the full panoply of God; then he shows the Christ of Bethlehem and Calvary, stript of the glory, a Man of Sorrows on the scaffold at last; finally, he shows the re-assumption of the Form of God, on the Throne of Deity: and the very lesson of which it is the extreme example—deliberate humility—rests wholly and solely on the enormousness of the descent. If He was *only* Man, or only a superman, the entire lesson is lost, and the Christ of Paul is a pure myth; whereas, since there was no compelling power in earth, or heaven, or hell to force His degradation, by as great as the descent was, so inconceivably great was the humility.

So the Spirit first reveals the original Christ. "Who, *being originally*"—when He was "with God" before the foundation of the world—"in the *form* of God"—the pomp, the majesty, the blinding, slaying blaze of Deity. Once Our Lord appeared to His disciples *in another form* (Mark xvi., 12), and so unrecognised: He shifted the "form" but not the person. His Ego, His essential entity, in an ante-mundane existence, pre-dated the Incarnation by a dateless eternity; and He was *in* the "form" of God—lived *inside* the Godhead, so that He expressed the Godhead visibly. In the Apostle's words elsewhere, He was "the *effulgence* of His glory, and the very *image* of His substance" (Heb. i., 3): He lived in the Godhead not as a thought, nor as a principle, but as a Person. No one ever has been, or could be, in the form of God who was not true God: none could support the Form of God that was not the Person of God. The "form," properly, is the outline or shape of an object; yet, obviously, it presupposes the possession of the substance: as none can cast a man's shadow without *being* a man, so Christ gave the image, the impress, the form of God, because He *was* God.

The Apostle now reveals the secret motion in the heart of Christ at the moment of His resolve to become man, a revelation made nowhere else in the Bible. He "*counted* it"—by a deliberate decision of humility—"not a *prize*"—not a thing to be tenaciously grasped; not a glory to be jealously retained (Govett)—"to be on an equality with God"; to share in all the pomp and circumstance of Deity. It was not (be it observed) the *Godhead* He determined to renounce, but *equality* with the Godhead: to change His nature was an impossibility; but He could, and did, change His form. Now this again reveals what Our Lord was. For a *man* not to grasp at equality with God would not be humility, but merely the absence of an impiety amounting to insanity; much less could any man *surrender* equality with the Godhead. Our Lord divested Himself of the robes of Deity that He might become "God"—still God—"manifest *in the flesh*." Now the whole significance of the passage lies solely in the enormousness of the renunciation, and so completely overthrows the Modernist. Christ is not an apex man, a God-ward ascending manhood, a closing evolution, a final flower of the race: He is not an ascent, but a descent—not an ascent of manhood, but a descent of Godhead; and therefore the humility He displayed—the distance between equality with the Godhead and a scaffold—is of a character that transcends all human thought. Paul was familiar with the vast hierarchy of angels, rank over rank; but to him they are always servants, created by Christ: none renounced, as Christ did, the form of Godhead; or could span the immeasurable gulf between the Creator and the creature. So in teaching humility Our Lord was not a mere index finger: He did not say, *This* is the way, but, "*I* am the way."

So now we arrive at the critical passage—the disrobing of the Lord. "But *emptied* Himself": emptied Himself, not of His plenitude, but of His altitude; not of the Divine prerogatives, but of their exercise: He laid aside the inconceivable dignity of the Godhead. For what happened? When Our Lord appeared among men, He appeared, not as God in His glory, but as a man clothed in flesh: the Godhead was obscured by the manhood: He concealed and disguised the splendour in human abasement. The Immortal became mortal; the Almighty hung a helpless infant on His mother's breast; the Maker of worlds became houseless and homeless; the Creator of Gehenna bared his back to the smiters; the Omnipotent became a corpse. Yet it is most startling to observe that our Lord could re-assume the "form" which He had laid aside at any moment that He chose. Instead of forcing conviction about His Godhead by its glorious manifestation at all times, He allowed the truth to dawn quietly by the Perfect Man revealing occasional, but unmistakable, flashes of Deity. The fed five thousand; Lazarus summoned from the tomb; the trodden water; the band in Gethsemane prostrate at a word; the sudden glory on the Mount:—the Godhead of the Lord was unchanged and unchangeable. He gave up, not

the prerogatives of Godhead, but the habitual use of them; He emptied Himself, not of Deity, but of the form of Deity; He laid aside, temporarily, the glory which He had with the Father before the world was.

For the Lord became, not a creature, but a servant: "taking the form of a *servant*," or slave. Paul's second and studied use of the word "form" conclusively proves us true in our understanding of the first. Our Lord laid aside the form of God, and took up the form of a servant: both forms stand for the essence in each case—He *was* God, and He *became* a servant; each shape had its corresponding substance: that is, He was as *really* God as He was *really* man: but as surely as the "form" of a servant was only temporarily assumed—for our Lord is a slave no more—so surely the "form" of God was only temporarily laid aside, and has now been reassumed, where "to Him every knee shall bow." How really our Lord filled the place of a slave! A slave could hold no property; he could be bought and sold: and Jesus was actually sold for a *slave's* price (Ex. xxi, 32). So the two parallel "forms" reveal to us completely what the Holy Spirit means. As to be in the form of a servant implies that He *was* a servant, so to be in the form of God implies that He *was* God; and while He "took" the one—"*taking* the form of a servant"—He "was" the other—"*being* in the form of God": Godhead is His by right; manhood is His by a voluntary act of unsurpassed humility. And what makes the humility so inconceivably vast is the everlastingness of the act. He was "found *in fashion as* a man"—which could only be said of one originally *not* a man; *and He is found in that fashion to-day—and for ever.*

So Paul's great counter-truth to all error is summed up in one master-phrase:—"the MYSTERY of the God and Christ" (Govett)—just as he says elsewhere, "the Christ and God" (Eph. v. 5); or, as in the Revised—"the mystery of God, *even Christ*" (Col. ii. 2). It would seem that the Colossian error was a doubt of the Godhead of Jesus and of the manhood of the Christ: so Paul uses the extraordinary phrase,—"the mystery of the God and Christ"; for *Jesus* was God, while yet the *Christ* was man—that is, in one person was combined the mystery of God and man—as human as Divine, and as Divine as human. So awesome, so unfathomable, so utterly without precedent or parallel is the Person of Christ—the Word Incarnate—that it is the mystery of God from the Eternal Ages: a secret, it is true, now revealed; yet, in its utter incomprehensibility, still beyond our utmost reach. Only omniscience can grasp omniscience: the God-man is a mystery which will never be fathomed.

So, first the Apostle deals with the unlimited knowledge of Christ. "In *whom*"—in which nature is not stated; but in the God-man, somehow, somewhere: the knowledge of all things must be in the Author of all things—"are *all* the treasures of wisdom and knowledge *hidden*"; there, but in a hidden manner; boundless, yet concealed: not *some* wealth of wisdom and knowledge; not *great* wealth; but ALL the treasures of wisdom and knowledge: they constitute the unsearchable—the boundless, the incomprehensible—riches of Christ. For omniscience is one of the essential attributes of the Godhead; and Our Lord, in becoming man, could not cease to be God. But this all-embracing treasury, this omniscience, is a *hidden* wisdom: that is, a superficial glance at Christ will not reveal it: the Godhead is so concealed in the human as to escape the detection of the world altogether. Not only is Our Lord hidden in the heavens; not only is the spiritual vision of the holiest saint too imperfect to perceive all the treasures: but Godhead veiled in flesh possesses, without displaying, a Divinity purposely concealed. We pick up only golden nuggets on a field beneath which are unworked mines that no mortal experience will ever exhaust or even explore.

Next, Paul reveals the critical danger of all ages, and supremely of our own. "*This* I say"—I have emphasised the perfect omniscience of Christ—"that no one may *delude* you"—talk so as to talk you over (Eadie)—"with persuasiveness of speech"—plausible reasoning and specious rhetoric. Paul never makes light of error: he knows that the subtle seducer is more dangerous than the bloody persecutor; the Theosophist is more dangerous than the Bolshevist. So he continues—"Take heed lest there shall be any one that maketh *spoil* of you"—carries you off bodily as booty, kidnapped body and soul—"through his philosophy"—not through his immorality or blasphemy: a pure-living heresiarch is as much more dangerous as an Arius is more dangerous than a Nero—"and vain deceit"—a philosophy which is a delusion—"after the *tradition* of men"—uninspired solutions of world-problems handed down from Godless generations—"after the rudiments of the *world*"—that world which, by wisdom, has never known God—"and not after Christ." The corrupt ingenuity of man can make a plausible case out of anything; but their fine phrases, their large promises, their plausible sophistries are wholly delusive, *because they lead away from the only real wisdom*, which is Christ, the incarnate mystery of God. Error appropriates lovely names: "liberal," "modern," "non-obscurantist"; it boasts of "philosophy," "scholarship," "evolution": nevertheless, if out of Christ, they are but the death-lights of wreckers.

So now Paul, confronted with subtle and deadly error, and keenly alive to the fact that it is life or death to the Christian Faith, bursts into one of the stupendous utterances of the Bible. "*For*"—since they are cutting the live nerve of the Christian Faith, I say—"in HIM"—and nowhere else; in Him, and in no one else; in the (according to them) fallible, mistaken, blundering Christ—"*dwelleth*"—has its fixed abode (Lightfoot), never

to remove, never to depart—"ALL THE FULNESS OF THE GODHEAD"; not the grace, or the influences, but the Godhead itself; and no fragment of Deity, but the whole, unbounded, unexcepted essence and attributes of Deity. Therefore, Christ is no partial or approximate or temporary manifestation of God: His incarnation is not something transient, to be displaced by some later evolution: Christ is wholly filled with the whole of God for ever. The Pleroma, or fulness, of the Godhead, may mean the Father, Son and Spirit—the entire essence of the Godhead assuming to itself, as a habitation, the flesh of Jesus; and it *must* mean all essentials and attributes of Deity—self-existence, omnipresence, omnipotence, omniscience, immutability, eternity, infallibility, sovereignty, perfection. Deduct a single quality of God from Christ, and the "pleroma" is gone, much more, "*all* the pleroma"; and the worship of Him is idolatry. That "all the fulness" dwells in Christ excludes all others from possession of the Godhead: ALL the fulness is IN HIM: so *out* of Him God can never be found: the Pleroma of Deity abides for ever in Christ. It is as though God said: Look at my Beloved Son; I am just such. When you see *Him*, you see *Me*. No other likeness of Me is a true likeness. We are one for ever. "He that hath seen Me," as Jesus says, "*hath seen* the Father" (John xiv., 9).

But far the most wonderful—and, for us, far the most vital—revelation yet remains:—"In Him dwelleth all the fulness of the Godhead BODILY"; not exactly "*in* a body," for Deity is not confined to space; nor "*as* in a body," which would throw doubt on the reality of Our Lord's physique; but body-wise, bodily—in the once mortal, but now glorified, body of Jesus: so that, when we worship Christ, we do not worship a second God. The fulness of the Godhead was always in the Son, but not until the Incarnation did it dwell in Him *bodily*: then the Godhead assumed a bodily form; it abode, and abides, in the Lord's humanity, neither consuming it, nor deifying it; so *that* Man is not a mere man, indwelt and sanctified, but God manifest *in flesh*. God is in believers, but they are not God: God is in Christ *bodily*—so that every gesture, every action, every word of the Man Jesus is a gesture, an action, a word of Deity. Now the consequences on current controversies are enormous. For if the assumption of manhood involved ignorances, and blunders, and collapsed prophecies when Our Lord was on earth, *it must equally do so now*; for as bodily as the Godhead now dwells in Jesus, so bodily it dwelt in Him then,—for God was in the FLESH; therefore, Our Lord now—if to be human necessarily means to blunder—is no more authoritative in heaven than when He misquoted Jonah, gave wrong authorships to the Pentateuch and the Psalms, or uttered impossible prophecies. If, because human, His words were not immune from error and falsehood then, *neither are they so now*, since He is as human as He was: He is unreliable for eternity. And we are all personally involved in the ruin. For "in Him"—as a consequence of His fulness—"*ye* are *made full*": His pleroma is our plerosis: everything, for us, depends on what Christ *is*; "for of *His* fulness we all received, and grace for grace" (John i., 16). He who robs Christ of His glory, robs me of my salvation; by just as much as His dignity is lowered, and His fulness diminished, and His powers impoverished—by just so much is our foundation loosened, our sanctity sapped, and our salvation imperilled and lost. If the *Saviour* is not Divine, the *Sacrifice* is inadequate and therefore worthless, and there are in us no throbbings of immortal life. The fallibility of Jesus is the epitaph of Christianity.

Prayer Book Revision: Catholic or Protestant?

An eminent theologian, writing of the Church of the future, says it will neither be Catholic nor Protestant—only Christian. "The Church Militant here on earth" consists of Christians who are members of Catholic and Protestant Churches, and the distinguishing mark that divides them from the world is their common faith in their risen and glorified Lord. When we say this, we do not close our eyes to the very great difference in the minds of all who know contemporary history between Catholicity—which either means Roman Catholicism or an Ecclesiastical outlook that is similar to that of Rome, and Protestantism, which is traditionally and contemporaneously identified with the spirit of freedom—born of attachment to the truth that makes men free. The Catholicity that lays stress on the institutionalism is, by its very nature, exclusive—the Protestantism that finds its centre and bond of union in the living Christ is not fettered by an ecclesiasticism that excommunicates all who do not profess themselves to be members of its individual bodies. Catholicism excludes, whereas Protestantism includes. No inseparable barrier exists in the mind of Scriptural Protestants between the Table of the Lord, and Catholic or Protestant Christians. The Catholic fences the Lord's Table from those who have not received the Catholic rite of Confirmation. In history, Protestantism has been associated with Evangelicalism, and to-day the Evangelical Churches are Protestant and within the Church of England, Evangelicals are Protestants. It is true that the Anglo-Catholics are laying

claim to be considered Evangelicals—but in a sense that is certainly peculiar to themselves.

The Revision of the Prayer Book that occupied the attention of the Houses of the National Assembly, has proceeded from two motives:—one, the desire to bring its services into closer accord with modern needs; the other a determination to go as far as possible to concede the claims of Anglo-Catholics, so that they may find themselves more at home within the Church of which they are members. When no doctrine is involved, few will be disposed on grounds of principle to criticise the enrichment or adaptation of the Prayer Book to modern needs. British Christianity is prepared to consider this a domestic affair of the National Church, and in so far as it makes the Church more efficient it will rejoice in the result. But when revision takes the form of making legal and right within the Church, teaching deliberately rejected by the National Church at the Reformation in common with the other Churches of the Reformation throughout the world, the situation is very different. It means that deliberately and of set purpose the National Church is retracing its steps and bringing back into its public worship doctrines which were abandoned as false to the Christian teaching of the Bible and the Primitive Church, the source of superstition and the transformation of a non-Sacerdotal Christian Church into a Church of pronounced Sacerdotalism. If this be the case then the matter ceases to be domestic—it demands the attention of all who feel it a sacred obligation to preserve the National Church from doing anything that will draw it further apart from the great Churches of the Reformation and place it side by side with the Roman Church in all essential principles.

We confine ourselves to proposals brought forward in connection with the Holy Communion. Evangelicals everywhere consider the Sacrament of the Lord's Supper to be the Sacrament of the death of Christ, and to be the means by which through faith all worthy participants receive a gift-grace from God. Roman Catholicism says it is a Mass in which the miracle of Transubstantiation takes place, and the Body and Blood of Christ are offered by mediation of a duly consecrated Priest to God as a propitiatory sacrifice for the quick and the dead. Out of the doctrine of Transubstantiation have naturally flowed the Reservation of the Sacrament — not only for purposes of the Communion of the sick, but for the purposes of Adoration. An Anglican Bishop has lately said it is as impossible to prevent adoration of the Reserved Sacrament as it was to prevent the multitude pressing to be in the presence of the Lord when on earth. The official proposals before the National Assembly of the Church of England, in the opinion of men like Bishop Knox and Dean Wace, give colour to the belief that the Church of England permits her members to hold the Sacrifice of the Mass and Reservation in such a form as to make adoration of the Reserved Elements possible. No one who reads the Prayer Book published by the English Church Union can have any doubt that its intention is to restore the Mass in a form indistinguishable from the Roman Mass and to leave the worship of the Consecrated Element, to say the least, an open question. If these proposals or anything like them be adopted, then the Communion Service of the National Church will be assimilated in all essential reports to the Roman Mass and the Church will cease to be a bulwark against Romanism, for it is not so much the Papacy as an institution that gives pain to Evangelical Christians as the misrepresentations and perversion of the teaching of our Lord and the Apostolic Church.

Knowing the trend of history and the emphasis laid by "Catholics" within the Church of England on its exclusiveness in accordance with their ideals, we say without hesitation, that Revision on anything like the lines of the English Church Union would throw the Church of England on the side of the Roman Church; would make it in time part of the Papal Church; would place a barrier of an insurmountable character between it and the Churches of the Reformation; and would effectively block the way to the Reunion of British Christianity. On these grounds it is the duty of all Evangelicals, outside as well as within the Church of England, to make their views and influence felt in order that our National Church may be saved from the perils that beset it.—T. J. P.

"Will the nation long be content to be religiously represented by a Church in which ecclesiastics of the type of the Bishop of Zanzibar have become dominant? Is the religious soul of the nation willing to have this feeble and foolish signalling to Rome done on its behalf? We do not for a moment believe it. The position of a National Church has its privileges, but it has also its responsibilities, and one of its responsibilities is to safeguard the liberty won in Reformation days from superstitions and from tyrannies to which our people will never knowingly submit their souls again."—*The British Weekly.*

Reunion Notes.

The Church of England and Reunion It has become almost a commonplace in respect of some who advocate alternative Service books, that as a result of the success of the Lambeth Appeal we shall have in the National Church many differing Service Books. It is not unnatural in one way that the mistake is made, but it is entirely due to misunderstanding of the whole character of the Lambeth scheme, which has a vision of a great Church with a common ministry, consisting of various groups preserving their own traditions and being autonomous in the regulation of their worship. This does not mean that in the Church of England all the various distinguishing characteristics of the groups should find a place. When the vision embraces the Roman and Greek Churches it is easy to see that pleas are made for the permissive use of the distinguishing prayers, customs and rites of these Churches. No such idea is to be found in the Lambeth Report. The Church of England was to preserve her traditions and characteristics, not to lose them in a great effort of absorption, for the whole outlook of Lambeth excludes the idea of absorption and anticipates grouped Churches with individual characteristics. No support from Lambeth can be brought forward for the National Church undoing the work of the Reformation by introducing into its Prayer Book distinctly Roman unscriptural teaching.

Alternative Prayer Books and Reunion In the course of the discussion of Revision very little attention has been given to the influence of Alternative Prayer Books in Christian Reunion. If there be two books, one Protestant the other "Catholic," we shall find two types of Churches, and in accordance with Anglican traditions, both books will be employed by those who differ among themselves. This means that the breach between the Protestants and the Romanisers will become wider. No matter how keen Protestants may be in support of Reunion with non-Episcopal Christianity, they will be neutralised by the efforts of those who use the Catholic Prayer Book. Schism of a well-defined character will be threatened and can very easily be brought into practical existence. The Bishops and others in authority will take their stand in support of internal union and will argue that it is a strange advocacy of unity which begins by causing disunion. Every one who knows the temper of Anglo-Catholicism knows that it will never sacrifice its desire for union with Rome to any hope of union with non-Episcopal Christianity, even if a non-doctrinal conception of the Episcopate be accepted. Dr. Selbie says "If the Anglo-Catholic view of Church tradition and of orders of Episcopacy is to prevail, it is quite unthinkable that either we, or indeed the liberals and Evangelicals within the Church, will ever be able to come to anything like an agreement. There will have to be a definite understanding, and I am bound to say that so far matters of that kind have been avoided—slurred over; and before we can get very much farther there must be frank understanding of questions of that sort." With alternative Prayer Books and an internal struggle for supremacy, what Dr. Selbie emphasises will become a real danger.

The Primate and the Vatican Council It has been announced that in 1925 the Pope intends to summon the suspended Vatican Council. Dr. Randall Davidson says, "I have no information whatever as to its purpose or its range, but I am very clear that in these restless days we must be neither deaf to unexpected sounds, nor blind to unusual and perhaps inexplicable gleams, nor irresponsive to the first approach of possibilities of great things still far away." Is there the slightest hope that Rome intends in any way to abandon its claims to universal domination over the flock of Christ, and its hold on doctrine opposed to the plain teaching of Christ? Rome has tightened its discipline, added to its doctrinal untruths, and hardened the consciences of its children during the past century. To-day it is more self-assertive in its demands than even fifty years ago. The dream of union with Rome on any terms short of complete surrender may delude the unwary, but every attempt to entice Rome into closer comradeship with the Church of England has failed, and will fail in future so long as the Church maintains its present doctrinal and ecclesiastical position. It is satisfactory to record that the Archbishop has no intention of relaxing his hold on the doctrines of the Reformation. "The doctrines we stand by in the Church we love, a Church Catholic and Reformed, are a sacred heritage. We mean that heritage to be safe, please God, in our keeping."

Roman Catholicism in Scotland The growth of Romanism in Scotland has attracted much attention. The increase is not the result of proselytism or of the natural growth due to births. It is the fruit of Irish immigration and followed the changed social conditions in Ireland, where work is hard to obtain and emigration to the United States and Colonies is discouraged. Much that surprises English folk in contemporary Scotch life on the Clyde is due to the influx of a population that is alien in social

and religious outlook to those who have inhabited the land. Anxiety prevails as to the preservation of Scottish nationality. The evil is increased by the preferential treatment given to Roman Catholic Schools that have been transferred to local authorities. In Scotland, as elsewhere, Rome demands not only everything it refuses where it has the power, but special terms for itself, wherever it has the opportunity of obtaining them. Financial considerations influence the public mind and Scotchmen are by no means happy in seeing heavy demands made on them for the relief of the distress among the Roman Catholic immigrants. For our part, much as we deplore the facts, we see, at present, no remedy. We believe the sturdy Protestantism of Scotland will hold its own, and even cherish the hope that the influence of Scotch Protestantism may work good among the immigrants.

The Russian Terror News from Russia is generally either so vague as to be useless, or so detailed as to give rise to the belief that it is manufactured. Something remarkable is happening in the ecclesiastical organisations. The Patriarch Tikhon is alive. Whether or not he made the recantation published is a matter of doubt. The head of the Rival Church set up by Bolshevists has been deposed, and it may well be that the latent religion of the Russian people will be the means of restoring order to the country that has been ruined by the anarchical despotism of Lenin and Trotsky. Whatever may be thought of many of the practices of the Greek Church, it certainly was Christian in its outlook, and taught its followers belief in a Risen Christ. No one present on Easter morning either at the Kremlin or in a village can doubt this. We must be prepared for a great religious uprising in Russia. Repression breeds deepened conviction, and the moment arrives when the bonds that bind the free spirit of man are unable to restrain the manifestation of the most powerful of human emotions. No one can foretell what form a revised Greek Church may take. It is even possible that with Russia as it is a real revival of Christianity may take its origin. The clash between the Modern and what we may term the pre-Medieval world in Russian religion cannot fail to give rise to currents of spiritual thinking and activity which will flow outside Russia and its surrounding states.

The General Assemblies The Scottish and Belfast newspapers give lengthy notices of the proceedings of the General Assemblies. The contrast between the reports of the National Assembly of the Church of England in the London Press, and the space devoted to Assembly News in Edinburgh, Glasgow and Belfast has a lesson. The Presbyterian public has a real interest in all that concerns their Churches, and in Scotland practically every one is a Presbyterian, whereas in England the machinery of Church Government attracts comparatively little notice. Even the debates on Prayer Book Revision received scant treatment in the papers which delight to proclaim their large circulation. Dr. D. S. Cairns, Moderator of the United Free Church Assembly, urged his brethren to apply themselves more earnestly to the problem of youth and the vital subject of religious education. He proposed that, without waiting for Union, the Churches should at once form a Common Council to attack the most pressing problems of the time—winning the young life for Christ, and retaining it in living union with the Church during the years when character is being formed. The same problem is with all the Churches and those who remember the custom of their youth, when families sat together on Sundays at public worship, and the absence of young people from so many of our churches, hope that guidance and lead may be given not only to Scotland but to England. There is a fatuous belief in statistics that has again and again misled the Christian public. Boards of enquiry sit, collect statistics, dissect figures, and feel proudly content with the publication of statistical tables that show at a glance what is being done, and what is left undone. What we really need is the inspiration of a real religious movement—the acceptance of the Christ ideal by Youth. This needs leaders, and the best work of all the Churches can be done by discovering natural leaders, and giving them the opportunity of using to the full their God-given power of influence.

The Church of Scotland The Church of Scotland had as its Moderator the Right Rev. George Milligan, whose work on the New Testament and its history is familiar to all scholars. How is it that Scotland manages to produce scholars who are competent Masters of Assemblies? England does not seem to be able to place in position of leadership her great scholars. They belong South of the Tweed to a cloistered circle where they labour in silence, and seldom take their place as ecclesiastical leaders. This remark applies to the Free Churches as well as to the Established Church; but in Scotland the men who write and think are generally the men who guide the destinies of the Churches. Probably the reason is to be found in the fact that the way to a Professorial Chair is through the exercise of Parish Ministry, where they come in contact with the living problems of the Church, and are not mere students of the printed tome. Both Assemblies had in view the day when they will be one, and the schism in Scottish ecclesiasticism will be healed. We use the word ecclesiasticism advisedly, for in Scotland for many years there has been the spirit of unity at work, and the fusion of organisation comes naturally into being as the result of a common inheritance, finding expression in one great organisation. Union springs from a recognised unity of aim, purpose and work.

The Parish Church of the Empire

"St. Paul's believes itself to be the Parish Church of the Empire," so Canon Newbolt writes in his retrospect of his connection with the Cathedral during the past third of a century. All Londoners have an affection for the great dome and all it signifies. It has become a greater part of their life since August, 1914, but it is not what it ought to be. It still represents an Anglicanism that retains an exclusiveness which shuts out from participation in its service the ministers of one-half of British Christianity. When the late Dr. Cooper was Moderator of the Church of Scotland—although his views on many subjects represented opinions more in consonance with those of Anglicanism than Presbyterianism—he was only allowed to deliver his addresses on Reunion in the Crypt of the Cathedral. The pulpit is closed to the churchmen who may take part in processions or have special seats allotted to them. St. Paul's cannot speak for British Christianity until the exclusiveness be removed. Canon Newbolt writes: "Two new chapels have been fitted up, and a third is in process of completion, and there were added such things as copes for the ministering clergy, processional crosses, a banner, altar frontals and other works of embroidery and painting. No one who reads the Old Testament will think such things unworthy of mention." This may be so, but we think the spirit of Christ demands that in the Parish Church of the Empire the many folds of the one flock should receive more recognition than has been given them.

Religion in Germany

Germany is passing through days of stress. Her religious life is being tested and tried. Her foreign missions have practically been strangled by the exchange, and even those districts which she can still occupy are left without financial support. There are many proofs of a return to God, and a sincere desire to find Him as Lord and Redeemer. We learn that there is an increase in the number of candidates for the Ministry, at a time when poverty hangs heaviest on those who lead the religious life of the people. We have received much from Germany, that we could well do without; but we can never forget the leadership of Germany in the critical period of the Reformation, and it may well be that, in the Providence of God, German Christianity purged by suffering and driven back on the Redeemer, may play a great part in the spiritual renaissance which the world needs. An acute observer writes: "I cannot but feel that the German mind and character have changed fundamentally—they are forming round a new centre. What that is, it is difficult to say. One can but hope that from this centre a new Germany may emerge which will contribute something of practical value to the well-being of humanity." This can only be done if German Christianity return to the Bible and Christ. The era of destructive criticism was sterile in Great Spiritual Endeavour. It had much to do with the decadence of Teutonic sensibility to right and wrong. The German people have great gifts, and if they are consecrated to the service of God, we may find our late enemies prepared to do their part in the work of advancing the Kingdom of God. Germany needs our prayers, and her Church is not dead.

History and Christianity

M. Loisy tells us that as a young student his ambition was to be able to defeat Renan with his own weapon, *i.e.*, "by the critical weapon I had learned from him." We remember reading carefully the much-praised works of Loisy, "The Gospel and the Church" and "About a little book." We saw him struggling to prove the possibility of accepting Ecclesiastical beliefs while rejecting the historical facts on which they were founded. We felt then that he and his friends could not permanently retain that position, and were not surprised when his later writings proclaimed a complete breach with Christianity. He now tells us, "I do not believe any more in the Ethical future of Buddhism than that of Christianity." All experience proves that when men have lost faith in the facts of Christianity, its doctrines cannot be believed. We therefore deprecate in the strongest fashion sayings such as that of a well-known preacher "There is not sufficient Gospel in the Apostles' Creed to save the proverbial Church mouse." Without the facts it recites there would be no Gospel. The Gospel facts are the foundation of our Faith in the Christ of God, and it is impossible to preserve Christian Faith in God's Christ, without accepting the truth of these facts.

A Continental Sunday

A Member of the London County Council writes: "Religious people in other parts of the world are as anxious as is the pious Englishman that the men and women around them should attend public worship; but when the claims of the Church have been met they are free to meet the claims of life. The result is that Sunday on the 'Continent' is a day of reverence as well as of joy." It is precisely because we wish to meet the "claims of life" that we desire to preserve Sunday as a day of rest. Seven days labour a week bring with them fatigue and neglect of God. We wonder what experience the writer has of the Sunday of a great continental city where only a very small proportion of the inhabitants show "reverence" for God and His House. There the fevered chase of pleasure and the assimilation of the atmosphere to that of a bank-holiday destroy reverence for God and His Day. So much is this the case, that some Continental legislatures have had to pass stringent laws against Sunday labour, and the "claims of life" are found when the claims of God are forgotten. Holiness and gloom are not confused when Sunday is honoured and the quietness of a typical English Sunday before the rush for games and excitement manifested itself,

gave more real joy and recreation and was marked by more reverence than the Sunday which was promoted, when the L.C.C. gave opportunities for games in the Parks.

A Strange Argument This writer says, "In the Old Testament we read—probably the Sabbatarian never heard of this—"that young Jotham was twenty-five years old when he began to reign; that he did that which was right in the eyes of the Lord: howbeit he entered not into the house of the Lord. The young ruler did what was right; but he would not attend Church Services. The Sabbatarian apparently considers that one is not possible without the other; he is—as might be expected—more exacting than God Himself." We wonder at the daring of the pamphleteer. He refers to II. Chronicles xxvii. 1 and 2. He has shown his ignorance of the meaning of the passage with its reference to Uzziah and his breach of temple rules In the preceding chapter (II. Chronicles xxvi. 16) we read, "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God and went into the temple of the Lord to burn incense upon the Altar of incense." The following verses tell us of the rebuke of the King by Azariah. Jotham is commended for his refraining from the sin of his father, not for absenting himself from the worship of God in the temple. We do wish that men in public positions, before committing themselves to statements would have the honesty to verify their references and to read their context. A more misleading use of a scriptural quotation can hardly be found than that given currency by a man who is not only a London County Councillor, but a Member of Parliament.

The Student Christian Movement We have before us the review of the "World's Student Christian Federation" for 1921-22, which tells us of the total membership of a quarter of a million students in the new and old worlds. No class is more important than the student section of modern society. The Youth of the oncoming generation will be the men and women of the future, and their educational advantages will naturally place them in positions of leadership. The Norwegian students state "It seems necessary to concentrate preaching round the essence of the Gospel. Ultimately Christianity succeeds only in so far as it goes deep; we lay particular stress on the Gospel as power to be victorious over sin, and power to lead an ethical life. Wherefore preaching is preaching of *Christ*." Wherever this ideal is maintained blessing must follow the work of the Student movement. It is natural for young men and women to be impatient of much that experience has proved necessary for the preservation of truth and to be eager for adventure—finding in adventure itself the aim and end of living. But when the young life begins in Christ the Redeemer and then sets out on the great adventure to live Christ and win others for Him, it acts in the Christ spirit and must win its way as part of the Body of Christ. We see in recent addresses and writings of the Movements the realisation of the fact that the Church of Christ has a redemptive as well as a social work to accomplish and the latter must find its roots in the former.

The Vatican and the Great War We live in a time of such kaleidoscopic change and varied opportunism that events which historians will record as of first-rate importance are obscured and forgotten. The Vatican is now striving to show the world that for the sake of permanent peace it adopted an attitude of disinterested neutrality in the struggle. It is now certain in the face of repeated denials that Pius X. and the Vatican urged Austria to attack Serbia a week before hostilities began. The Cardinal Secretary of State helped Austria to stand firm in its resolve to suppress by force of arms a foreign movement which brought about the murder of Archduke Ferdinand. The documents disclosing this fact are indisputable, and there is no doubt that the moral support of the Vatican was afforded to Germany and her allies. Germany attached great importance to a friendly Vatican, and the Vatican threw all its diplomatic resources on the side of the Central powers. Whether this was due to the conviction that Germany victorious would be a Papal asset or a determination to stand by the side the Curia thought would win, it is not for us to determine. Mr. Hugh E. M. Stutfield in the July "National Review" and in his book, "The Roman Mischief-Maker," gives incontrovertible evidence in support of the contention that the Vatican stood by Germany as long as Germany seemed likely to win her way to World Power.

"No unity will be reached until those supposedly desiring unity are not content with merely holding conferences. We must make sacrifices. No one can lay out a definite plan for the attainment of unity, but, as time goes on, he believes that people will be more willing to sacrifice the denominational customs and traditions for the sake of the greater ideal."

World Mission Notes.

C.M.S. Reorganisation The new Church Missionary Executive Committee has been chosen, and its composition has given confidence to the supporters of the Society. Its first duty was to choose a Secretary who would be Chief Secretary. The old post of Hon. Secretary has been abolished. It had a great history behind it, but modern needs demand that the great Society should not have the limited choice necessitated by placing as Hon. Sec. a clergyman with a considerable private income. Many also believed that in this position there lurked dangers of the will of the Hon. Secretary prevailing against that of the Committee. The Executive is the creation of the recent crisis, and on it will largely depend the whole future policy of the Society. It was found impossible at the moment to bring into the Secretariat a man of such outstanding gifts and character as would make him acceptable to the whole body of supporters. Accordingly the Committee appointed Dr. Lankester as Chief Secretary, and the greatest of Church Missionary organisations has now a proved and well-tried friend of Missions—a layman as its chief official representative. Dr. Lankester holds the office until the right man appears, who will with acclamation—so to speak—undertake the duty. No more competent or trusted member of the staff could have been chosen, and he will be sustained by the prayers of the C.M.S. constituency.

The C.M.S. and the B.C.M.S. Representatives of the Church Missionary Society and the Bible Churchmen's Missionary Society meet in conference. We hope that this is the first step to the merging of the two organisations. We believe that it is the will and mind of God that the Evangelical section of the Church of England should be represented by one great society, and that disunion should cease by all accepting the one basis of truth and preaching to the heathen the Eternal Gospel. Meanwhile we hope that harsh words and imputations will cease and that nothing will be done to make reunion more difficult. Both Societies declare their desire to give a faithful witness for Truth. Both will take care to choose only true men, faithful to the Gospel, as representatives in the Foreign Field, and we may rest assured that the most prayerful consideration will be given to the choice of candidates. It requires time for the situation to be consolidated. Everything depends on the men who are at the helm in the Missionary Headquarters and those who know best the faithful servants of God, who now form the Executive of the C.M.S. are convinced that nothing will be done to compromise the Evangelical traditions of Salisbury Square.

The L.M.S. Perplexity The situation in Indian Schools may cause difficulty to those who are believers in "atmosphere" as the conditioning factor in Missionary work. In our opinion it ought not to cause any to those who believe that the worship of God in Christ and the preaching of the Gospel are the real duty of Christian Missions. The agents of the London Missionary Society at Bangalore deliberately omitted the name of Christ from prayers and hymns used in schools. A deputation visited India and brought back reports which have been discussed by the Committee, which embarked on a new policy. The Bangalore custom is repudiated, but by a curious inconsistency workers in charge of schools under the care of the London Missionary Society are left free to act as they think wise. This decision has caused much heart-searching, as it makes secular education an end in itself and removes from the schools the honour due by all Christians to our Redeemer. Not by these methods did the Church in the early ages win its triumphs for the Gospel. Then the choice was made and there was no compromise with idolatry. We have the greatest sympathy with Sir Evan Spicer, who says, "if any of our friends go on to new lines which affect principles, ought not subscribers to know as well as officers and Committees, for these enthusiasts take on themselves grave responsibilities which sometimes have far-reaching results? May we not hope to return to the old lines, determined to do more than ever before for Jesus Christ?" We cannot work for Jesus Christ, if we lower His banner for the sake of purely secular educational efficiency.

The sadness and tragedy of Missionary Controversy The sadness of existing controversies lies in the prevalence of a lowered sense of the responsibility of maintaining Truth. Is the highest truth revealed in the pages of Holy Scripture, and if so, are Christians bound to hold it at all costs? If Jesus Christ be God, He must have the pre-eminence, and if His followers are content, for tactical or strategic reasons, to lower His banner, they are untrue to Him. No matter how plausibly we may argue as to the duty of being kind, we cannot be true unless we love the Lord above everything, and then we live by honouring Him. We cannot honour Him by in any way placing Him on the same level as the false gods of heathendom. It is a tragedy when the world is open to the proclamation of the Gospel, and the need of a united testimony most pressing, to find division caused by controversy. But it has been the historic experience of the march of the Church to find the wilfulness and waywardness of man departing from Truth, in

favour of his own conceptions of what Truth should be. As in the past so in the future—Truth is great and will prevail.

A Question demanding an Answer Where have Christian Missions been most successful? Hundreds of thousands of Japanese, Chinese, Indians and Africans are to-day earnest believers and faithful followers of the Lord Jesus Christ. If we ask what has led them from darkness to light, we shall find it was the proclamation of the Gospel of Salvation through faith in Christ, founded on belief of the trustworthiness of the Bible, and experience on the part of the Missionaries and their converts of the power of Christ in their lives. The Gospel that has won the victory of faith has been universally the Faith revealed in Holy Scripture brought to its fulness in the Lord Jesus Christ. That Gospel must be preserved in its supernatural character if the work of Missions is to go forward. Otherwise the whole of our Missionary effort will collapse and we shall find failure instead of victory. It is a true instinct that makes Christians jealous for the honour of the Redeemer—without Him all perishes—with Him, His work goes forward to conquer.

A Christian College for Indian Women In the midst of the great war eight years ago, in Madras a beginning was made with forty-two matriculated students in the Madras United Christian College for Indian women. Twelve Missionary Societies representing eight different types of Church Government co-operate. To-day 130 students are under tuition and the college cannot receive more. Unlike many colleges the great majority of the students are definitely Christian, in fact nine-tenths of them are attached to the Churches. This means that the whole of the education is leavened with Christian teaching, and the prayer offered that "they may not be disobedient to the Heavenly vision, but may do Thy will with all their heart, and as they have freely received may freely give" has an intelligible meaning to all under instruction. So richly has the College been blessed that it is now planned to open a daughter college that will instruct those who are called to become teachers. Institutions of this character are bound to have a great influence in the extension of Christ's Kingdom among Indian women, of whom only one per cent is able to read.

A Bond of Union There has reached us a paper called "The Link," described as a "Bond of Union between past and present students of the Glasgow Bible Training Institute," under the care of the Rev. D. M. M'Intyre—a son-in-law of Dr. Andrew Bonar. We were deeply interested in the short paragraphs giving an account of the work of its old students scattered throughout the world. From China and Egypt, Spain and Brazil, Austria and the Home Church came brief autobiographical notices of faithful service rendered in different branches of the Church of Christ. There is a delightful frankness and freshness about these paragraphs, which bear testimony to faith in action. At present the college has 70 men and 22 women in residence, with 19 non-resident day students and 450 evening class students. Such a work cannot fail to be fruitful in blessing, and it is interesting to note that Mr. W. P. Nicholson, of Los Angeles, who has been working in N. Ireland, was at one time a student of the College.

The late Rev. James Webster, D.D. "He was a great man; the Church will miss him sore" was the testimony of a taxi-driver to one who attended the funeral of his friend James Webster of Manchuria. On his arrival at Munkden he received no welcome. As he said, "Prejudice, suspicion, hatred, met us at every turn. It was clear that the first thing to be done was to win the people to ourselves." That was in 1881. In 1886 the first hospital was opened, in 1900 he and his brethren were swept out of Manchuria. He returned and was one of the leaders of the great revival in the Manchurian Church in 1908, when his experience recalled the Moody revival in Scotland. He found the work and power of the Spirit to be the same in Scotland and in China. Since 1910 Dr. Webster has been Foreign Mission Secretary of the Presbyterian Missions, freely placing at the disposal of the Church his great experience, tactful wisdom and devotion to the Gospel. In France he was given charge of the Chinese Labour Contingent, among whom his knowledge of the language and customs enabled him to obtain great influence. Ever prepared for service he commandeered every Manchurian Missionary at home on furlough and obtained their co-operation in work for God among the coolies. The Missionary Church had in him one whose record is "He hath done what he could."

Missionary Statistics Lord Lytton, Lieut.-Governor of Bengal, confessed in Calcutta that at times he was cold to foreign missions owing to the quotation of statistics of conversions. "I could not sympathise with what seemed to me like record-hunting in the canvass of souls, and it reminded me unpleasantly of the champions of rival parties at an election, who go from house to house, soliciting votes and adding up results." His Indian experience has made him salute missionaries "with reverence and admiration, and give to them whatever help I can." We have again and again felt that too much is made of mere numerical success in the wish of God. Some of the most faithful of missionaries have sown without apparent reaping, and the best of men whose work will be recognised when the books are opened, have the worst returns. In the Kingdom of God faithful service is always honoured by God, and the steward who

is found faithful may not be the most honoured by man. Missionaries have frequently warned us not to base progress on head counting, but on the noble witness of those whose lives are deeply impressing the community in which they live.

The Indian Situation In more than one respect India is at the cross roads. The changes in administration cannot fail to have their effect on Missionary work. The attitude of the Provincial Governments is not identical and all are able to interfere with Educational schemes and methods. Here and there fresh local hostility has been shown to Missions, and difficulties have arisen. The Christian Indians desire more power in the Government of the Churches, but this cannot always be granted in accordance with their wishes. Until the native Churches become self-supporting, they cannot fairly claim the right to be entirely independent. It seems that retrenchment has in many cases been used by God as a stimulus to greater generosity—retrenchment has been found not to be necessarily a calamity. In India it is very easy for the converts to slip into the idea that Missionary Societies should do everything for them.

The Disunited Indian Church Indian Christianity now reflects the disunion of the West. That is natural. There is rising in India the desire for a single Indian Christian Community, and experienced Missionaries are impressed by the necessity of discovering a central voice that will speak with authority and carry weight among the Christian bodies in India. India has become a single unit for the great Missionary Societies—it claims from the Christian standpoint to become a National unit with a National Church. The difficulties are many, for India is by no means homogeneous, and the development of the Church has not everywhere reached anything like the same level that has been attained in those districts that clamour most for unified self-government. Too much is often made of this clamour, but it would be unwise to ignore it. Some of those at home who support it are not always wise in their advocacy, for like most enthusiasts, they are only able to see their own point of view.

Spanish Intolerance An unusual discussion took place at an Annual Meeting last June, when the Chairman seemed to disagree with a Spanish speaker who laid stress at the continued Roman Catholic intolerance in his native land. The freedom given to Evangelicals is in advance of legal freedom, but even now they are deprived of rights we consider elementary. Their Churches cannot hold property, their children if baptised in the Roman Church and dying before they reach the age of fourteen, are buried by the Roman Church. Protestants who become elementary school teachers must learn and teach the Roman Catholic Catechism. Evangelical soldiers are compelled to reverence the Host, marriages very often are delayed for many months, sometimes for years, by Roman Catholic priests who will not furnish the necessary documents, and attacks made in colporteurs are ignored by local authorities. Spanish Evangelicals exist in sufferance. They desire to have there status acknowleged as good citizens by law. The State is willing to grant their petition—the Roman Church blocks the way to Spain acknowledging Spanish Evangelicals as possessors of equal rights with their fellow citizens.

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For spiritual awakenings in many parts which indicate the presence and power of God the Holy Spirit.

For tidings of revival in Esthonia, where the lepers are cleansed and the prison-houses opened for the preaching of the Gospel.

For all evidences of return to the first things, and a deepening sense that the Gospel of Christ is the only remedy for this sin-stricken world.

LET US PRAY—

That courage and means may be given to continue the fight for Sunday in the face of the recent decision of the L.C.C.

That travelling mercies and all necessary guidance and wisdom may be granted to the deputation to Czechoslovakia in September.

For all home and foreign representatives of the World's Evangelical Alliance; their efforts to further true Christian Unity and its varied work.

For Rev. Adam Podin in Esthonia, our Agents in Malta, and all distributing the Scriptures and proclaiming the Gospel.

That the world-wide arrangements for the Universal Week of Prayer, 1924, now being made, may be Divinely guided and lead to world-wide blessing.

"O that Thou wouldest rend the heavens, that Thou wouldest come down . . . to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence."

Books Worth Reading.

THE STORY OF CHRIST. By GIOVANNI PAPINI. Hodder & Stoughton, Ltd. 10s. 6d. net.

We had hoped to include in this issue of EVANGELICAL CHRISTENDOM a full review of this truly striking volume, but must defer the same until the next issue. In the meantime we can, and do, recommend our readers to possess themselves of it and to read and re-read its pages. Giovanni Papini was born in Florence, forty-two years ago. Of himself he has written that "he has offended Jesus as few others have done." Even as late as the great war he was only an unbeliever, but to Papini, as to many others before him, Christ appeared and said, "I am Jesus, Whom thou persecutest," and like Paul, he was not deaf to the voice from Heaven. Like Paul, he asked, "Lord, what wilt Thou have me to do?" Like Paul, he now preaches the faith which for so long he sought to destroy. We are so taken up with our own systems and organisation that we fail, perhaps, to realise that Christ is still calling out His witnesses, apostles, prophets, martyrs, here and there, now a Sadhu, Sundar Singh, or a General Feng, and to-day a Papini, each of whom call to the world "Ecce Homo," and force even the sceptical to behold the Christ of the Gospels in Whom they themselves have found light and life. We are informed that multitudes who know Christ only by name have read, or are reading, this volume in Italian or French. We have before us the English translation, and no one instructed can afford to do without it.

THE LAMBETH JOINT REPORT ON CHURCH UNITY. Hodder & Stoughton. 3s. 6d.

Not Christian, but Church, Unity is the distinguishing aim of this book. The point deserves emphasis, and we are convinced that Church Unity will only come when the fact of Christian Unity is recognised. Without the felt Unity of the Members, the Unity of Churches must be a mere dream, and it is undoubtedly true that the Ministers of the Churches are more alive to the need of Church Unity than the Members of these Churches. The book under notice contains five addresses, an introduction and two appendixes. When we mention that its writers are the Archbishop of York, the Bishop of Gloucester, Canon J. G. Simpson, Drs. Scott Lidgett, Selbie and Carnegie Simpson, every instructed follower of the discussions on Reunion will acknowledge its authority. It contains plain speaking and shows no desire to avoid difficulties. Canon Simpson says "with respect to Rome, the present writer feels bound to say that in his judgment it must be frankly and definitely asserted that no question of reunion at present exists, and that to insist on speaking and acting as though it did is only to queer the pitch for an issue already within the range of practical politics." Dr. Selbie states: "I do not think that there is the smallest hope of any, save perhaps a small fraction of Free Churchmen, being willing to accept re-ordination in the sense that I have described it." He means by ordination "a merely human thing; it is man's recognition and ratification of the action of the Spirit of God; and we do not believe that by this human act we can add anything to the Spirit of God." Dr. Headlam writes an *eirenicon* between the views of Episcopalians and non-Episcopalians, in the course of which he says: "The Church of the future is to be neither Protestant nor Catholic, but Christian; and it is to unite in itself the whole of the Christian tradition—both that part preserved by Protestants and that part preserved by Catholics." Most readers will think that too great stress is laid upon organisation by some of the writers. This is the very *crux* of the position and we may safely say that Reunion will not take place until the Churches as such recognise that any one type of organisation is not fundamental, and is only a means of carrying out the Divine Commission to preach and make disciples of all Nations.

THE BAPTIST MOVEMENT IN EUROPE. By J. H. RUSHBROOKE, M.A., D.D. The Carey Press, 3s. 6d. Net.

Dr. Rushbrooke, Baptist Commissioner on the Continent of Europe, has issued a revised edition of his interesting volume, in which he sketches in vivid pictures the rise and progress of the Baptist movement throughout Europe. The story is one in which the work of the World's Evangelical Alliance was sure to find mention, for the Alliance, with the Baptists, has ever championed the cause of religious liberty, and often intervened on their behalf. We think one or two of the chapters might be elaborated a little, as for instance the chapter on Germany, in which we find no reference to the successful intervention on behalf of liberty to open the first Baptist Church in Dresden. The noble and successful work in Russia, as well as Esthonia, of Rev. Adam Podin, also deserves elaboration. We have found the volume most interesting and instructive throughout, and cordially commend it, not only as a record of Gospel triumphs, but as a book of reference.